

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 30.]

NOVEMBER, 1807.

[No. 6. VOL. III.

Biography.

MEMOIR OF THE REV. C. F. SCHWARTZ, LATE MISSIONARY IN INDIA.

From the London Evangelical Magazine.

THE Rev. Christian Frederic Schwartz was born the 26th of October, 1726, at Sonnenburgh, in the New Mark. His father's name was George Schwartz; and his mother's maiden name, Gruner. The latter, who died during his early childhood, declared on her deathbed, both to his father and to the clergyman who attended her, that she had dedicated her son to the Lord; and exacted a promise from both, that they would at least lay no obstacle in his way, in case he should express a desire to be educated for the church.

At the age of eight years, Schwartz was sent to the town school, where he received many good impressions under the then rector, Mr. Helm; who, in his instructions in religion, affectionately recommended prayer to his scholars, and shewed how they might, in their own words, lay their concerns before God. Schwartz relates, in an account

written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

When the above mentioned rector was advanced to the situation of minister, and his successors paid little attention to the culture of the hearts of the youth under their care, Schwartz became again light minded. He received confirmation from a clergyman, who was contented if his catechumens could answer his questions; but was not anxious to perceive in them a real change of heart. Although at partaking, for the first time, of the holy communion, Schwartz experienced some serious impressions, they were soon obliterated.

He was afterwards removed to the school at Custrin, where God raised him many benefactors. But as he lodged with light minded scholars, his heart became more and more estranged from God, although he was not inattentive to external decorum in his conduct. However, even here, God did not leave himself without witness to him; for the discourses of the Rev. Mr. Stegmann, of Custrin, made strong impressions upon his mind; only he imagined it was not possible there to lead a religious life. He was also still destitute of a right notion of what true religion is; besides which, he did not perceive the necessity of trusting in the Divine Strength, to enable him to persevere.

He was afterwards entrusted with the tuition of the daughter of a magistrate, who had studied at Halle, and who expressed a great love and veneration for the teachers of that place. He lent him also some books, especially the "Blessed Footsteps of the ever living God," by A. H. Franke; which he read not without emotion, and which first excited in him a wish to go to Halle.

He further observes, in the above mentioned account, that he had been diligent, but merely for the sake of vainglory; that, in a dangerous disorder, with which he was twice attacked, he had formed a resolution to devote himself wholly to the Lord; which, however, he soon forgot to carry into execution.

In the year 1746, he went to Halle, with a view to attend the Latin School of the Orphan

House; but his countryman, the Rev. Benjamin Schultze, who had been an English missionary at Madras till the year 1743, and now resided at Halle, advised him to enter immediately at the college, as he was already 20 years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the Professors at the University, Baumgarten, Michaelis, Knapp, Freylinghausen, &c. while he lodged and boarded at the Orphan House. He was soon employed in the instruction of youth, and was likewise appointed to hold the evening prayer meeting with the servants belonging to the farm of the Orphan House. Both the instruction of the children and his prayer meeting were beneficial to himself. Also, by his intercourse with a pious countryman of his, and by faithfully digesting what he heard in the meetings for edification, which were held at that time, he was more and more confirmed in Christian sentiments. They had both been first awakened in the prayer-meetings held by the Rev. G. F. Weisse, then inspector of the German Schools of the Orphan House.

It was at that time in contemplation to print the Bible in the Talmul language at Halle, under the superintendence of the above mentioned missionary Schultze. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried

into execution, yet the pains which Schwartz had bestowed for a year and a half upon the acquisition of the Talmul language, were not thrown away, since this became the occasion (the late Mr. Franke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it in the firm persuasion that it was the will of God he should go to the East Indies. His father, also, whom he visited before he set out upon his mission, gave his consent to it; and the event has shewn that God had chosen him to preach the gospel to the Heathen.

On the 8th of August, 1749, Schwartz set out, with two other missionary candidates, Polzenhagen and Huettemann (the latter being destined for the English mission) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language.

In the year 1767, he was transferred to the English society, as missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention. In the year 1779, he went

to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease.

At both places he received from the government at Madras an annual salary of 100*l.* as garrison preacher. At Tirutchinapalli he expended the whole of this sum in the service of the mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur he gave one half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained at Tranquebar to be missionary at Tanschaur. The other half he likewise expended upon the mission.

The fidelity with which he laboured, the self denial which he exercised, the blessing which attended his preaching of the gospel, the esteem in which he was held both by the Europeans and Talmuls,* the veneration which

* The excellent conduct of Mr. Schwartz was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison; and when, to add to this misfortune, the neighbouring inhabitants, who, by ill treatment had lost all confidence in the Europeans, and the Rajah had in vain entreated the help of the people, the only hope left was in Mr. Schwartz. "We have all lost our credit," said the Rajah to an English gentleman; "let us try whether the inhabitants will trust Mr. Schwartz." Accordingly, he was desired to make an agreement with them. There was no time to be lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with

all his brethren paid to him, as to their father, counsellor, and pattern, appears sufficiently from the missionary accounts. Much has he laboured ; great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease ; only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly.

dead corpses every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved ; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country ; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recall the people, promising that their oppressions should be removed, and justice should be done them ; but they would not believe him. Mr. Schwartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shewn them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have shewed kindness to us, you shall not have reason to repent of it : we intend to work day and night, to shew our regard to you."

These facts, and other similar ones, were related by Mr. Schwartz, in a

But, in the beginning of November, 1797, a cold, which he had taken, became the occasion of a severe fit of illness. At that time great apprehensions were entertained for his life. God, however, was pleased so far to bless the use of the medicines, that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observ-

letter to the Society for promoting Christian Knowledge, (Feb. 1794) in vindication of himself and the mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus :

"I might have enlarged my account ; but fearing that some characters might have suffered by it, I stop here. One thing, however, I affirm before God and man : That if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused ; but there is no other method of reclaiming mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity ; but, to this moment, I declare, that I do not repent of having spent forty three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel ? Should a reformation take place among the Europeans, it would, no doubt, be the greatest blessing to this country."

able. But, in the beginning of February, 1798, just when Mr. Gericke had arrived with Mr. Holzberg, the missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death bed, Mr. Gericke writes thus :

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapalli, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring Christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace, which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he

addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, "Now, I think, I shall soon go to my heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? he answered, "Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation? he answered, "Do you help, that they may all come to heaven." He once said, "There is with many a good beginning of Christianity; but, if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, "Human misery is universal; and I really suffer very little;" and frequently repeated the words, "Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder, pain will be no more; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted him, he was very thankful, and said sometimes to us, "We must not complain much, were it only on account of these poor people, who certainly do their best, lest we should render their attendance more burdensome to them."

"On the 10th, in the morning, his tongue was quite parched,

furred, and blackish ; and strong spasms in the bowels, with difficulty of breathing, came on. By his desire, we offered up a prayer, and thought this would be his last ; but, towards evening, he again felt easier, and the fever had greatly abated. On the following day came Samuel, the physician, (who, however, had nothing to do with the patient in the capacity of a physician, but merely assisted in lifting him and applying the embrocations ; and who yesterday announced to me his approaching dissolution) and said, "The Lord has worked a wonder ; symptoms which yesterday gave reason to expect impending death have disappeared." The English physician also said, upon inspection of the foot, that he was astonished at the sudden amendment ; adding, that he was no longer apprehensive that the patient would die of an external mortification, although a recovery was not to be expected.

"On the 12th, I intended, in the afternoon, to have set out on my return home. The patient also gave me my dismissal, and said, "You intend then to leave us to day. Salute all the brethren, and tell them to attend always to the chief point. I shall now soon go to the Lord Jesus : if he will receive me, and not enter into judgment with me, but deal with me according to his mercy, all will go well with me, and I will praise him. He might reject us also on account of our works, because sin cleaves to them all." He thanked God that he suffered him to leave the world in the midst of his faithful brethren ; and that he had conducted things so, that

he should come to him in his greatest weakness, in order to extol Jesus, as the only Saviour, the Resurrection, and the Life. "Now," he added, "pray still once more with me." I knelt down with Mr. Kohlhoff, who, in the mean time, had entered the chamber, and adapted my prayer to the contents of the hymn, "To thee alone, Lord Jesus Christ," &c.

"After fresh dressings had been applied to the diseased foot, and we had given him some refreshment, and had him removed into another chamber, (which was done once every day, because the air in the close room was very much vitiated by the embrocations, the coal-fire used in preparing them, and the many attendants that were required) we for the first time perceived the extreme state of debility to which he was reduced, and he seemed even nearer to his dissolution than he had done the Saturday before. I was therefore again detained. In the afternoon he conversed much with Mr. Jænicke. In the evening I came to him with the physician, whom he knew very well, and said to him, "Let us all take care that none of us be left behind." He expressed his gratitude for the attention of the physician and the assistance of his brethren and Malabar attendants. The latter did every thing in their power with the greatest alacrity : their love to their paternal teacher made every thing easy to them ; and every word of instruction, which he spoke to them, they caught up with the greatest avidity, and delighted to be about him. The physician was much affected, and said, he hoped I

would not leave the patient and set out on my return, as he was so weak.

"This evening he suffered more than he had done before; for the lifting him and moving his body, on account of the embrocations, which it was necessary should be often repeated, and even sitting and lying in bed were extremely burthen-some to him. But his patience and resignation did not diminish; not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, "God grant that we may one day, in our last extremity, await our dissolution in such peace, and such a happy frame as you, to our comfort and satisfaction, now enjoy." "May he grant it!" he rejoined, "in the richest measure." All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night between the 12th and 13th, he enjoyed some sleep in the intervals when he could be left quiet; and the following forenoon he fell into a kind of stupor; and his pulse were very feeble. When he awoke he spoke indeed; but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, "Christ is my life," &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. "Had it pleased him," he said, "that I

had remained here longer, I should have liked it, for then I might have spoken a word more to the poor and sick; but His will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!" The Malabar attendants afterwards sang the last verses of the hymn, "Head full of wounds and bruises!" in which he frequently joined. He then rested a little; after which he desired to be raised up, and suddenly he opened his mouth, (out of which so much instruction and comfort, so much fervent prayer had issued till the 73d year of his life) and expired between four and five o'clock, in the arms of the faithful and affectionate Malabar fellow labourers of this place. It was very affecting to hear the wailing and lamentations of the inhabitants of the two Christian villages on both sides of the garden, which we could do the whole night through. The sorrow at having lost him, who had been their teacher, their comforter, their tutor, their benefactor, their adviser, their advocate, was universal. Not only we, the congregations, the schools and the mission, but the whole country has lost a father. Whoever had but known him, wept.

"On the following day, between four and five in the afternoon, we deposited his remains in the grave, which was dug in the church in the garden. *Serfo-gee*, the Tanschaur prince, whose tutor he was, came to see his corse before the coffin was nailed down, bedewed it with his tears, and accompanied it to the grave. The Malabar assistants wished to carry the body; but as Euro-

peans had already been engaged the day before for the purpose, we let it remain so. We had intended to sing hymns on the road to the burial place; but the lamentations of the people did not permit it. In the church we sung, before and after the interment; and when the English were gone, the Malabars also sang a hymn, and expected an address from me; but I could scarcely utter a word; and was obliged to summon up all my resolution to enable me merely to read the prayers. The servant of the deceased stood next to me, and said, in the tone of one ready to sink into a swoon, "Now all our hopes are gone!" This penetrated my heart; for this is the sentiment not only of one, but of many, old and young, great and small, far and near, both Christians and Heathens.

"After I had changed my apparel, I went to the prince, who still remained in the neighbourhood, and endeavoured to comfort him. The principal servant of the widow of the late king also begged me to come to her and comfort her; but she lives at too great a distance. The next morning we all went to the physician, and thanked him for the kind attention, which he had shewn to our deceased brother

in his last illness. I also examined the papers which he had left behind him, as I am appointed executor to his will; and I found that the mission at Tanschaur, and all the poor, and the establishments belonging to it, are his heirs. In the afternoon I spoke for an hour with the assistants, and prayed with them. In the evening the Malabar congregation assembled in the church, and wished to hear a discourse: I took for my text the words of Jacob on his death bed: "I die; but God will be with you." I quoted many things said by the deceased respecting the congregation, and his hope that the kingdom of Christ would be established here. I endeavoured to animate them to the demonstration of such a mind as dwelt in our departed brother, whose tomb we saw before us.*

"On the following day, I prayed once more with the brethren, and departed." Thus far Mr. Gericke.

Thus this excellent man, who has been of such importance to the mission, is no more! O that his upright mind may animate all who labour in each of our missions; and thus the hope of the deceased, for the extension of the kingdom of Jesus in the East Indies, be fulfilled!

* A monument to the memory of Mr. Schwartz has been executed by Mr. Bacon, at the expense of the East India Company, which is now on its way to India, where it is to be erected.

The missionary labours of Mr. Schwartz being so well known in that country, it was thought unnecessary to represent him (as the artist at first intended) in the character of a missionary; and that to give in his monument an idea of the correspondence

of his last moments, with the well known course of his life, would be a more desirable plan of design.

The principal compartment of the monument is, therefore, occupied with an alto-relievo representation of Mr. Schwartz in the closing scene of his existence. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house, and several clerical friends who attended him at the time. One of the children is embracing his dying hand; and a

Religious Communications.

LETTERS FROM A CLERGYMAN TO HIS SON.

LETTER IV.

My Son,

It is too common an error among men, even in this enlightened age and country, to confine religion to particular times, circumstances and occasions, and to treat it as if it had no concern in our ordinary business and daily occupations. But how contrary is this partiality to the language of scripture? "*Whatever ye do, do it heartily as to the Lord.*" "*Whatever ye do, do all to the glory of God.*" "*Let all your things be done with charity.*" "*Adorn the doctrine of God in all things.*" "*Let all things be done to edifying.*"

How many are there, that pass through life, as custom or inclination leads, without reflecting on the nature, or looking to the the consequences of their conduct?

In a time of sickness or affliction, they will think of God and commit their case to him. But in days of health and prosperity, God and another world are scarcely in their thoughts. They plan their worldly business and deliberate on the means to ac-

complish it; but never realize their dependence on God's blessing for success, and their accountableness for the benefits which his providence bestows. Their secular works they never commit to him, but pursue them in their own way, as if they were accountable to none but themselves. The fruit of this industry they never yield to God, but use it as if it were absolutely their own, acquired by their own ability, or given for their own sakes.

On the Lord's day they desist from their usual labours; but little think of the sacred purpose, for which this is sequestered from other days, and pay no great attention to the holy exercises, in which it ought to be employed. They repair, in a formal manner, to the sanctuary of God; but hardly think of committing to him the works there to be performed. They retire, and close the day, as carelessly as they began it, without applying to themselves any thing which has been spoken, or imploring divine grace to give it efficacy on themselves or others.

Under the bas-relief are further emblems of the pastoral office; namely, the Crosier; the Gospel Trumpet, distinguished by the banner of the Cross, which is attached to it; and the open BIBLE, on which is inscribed the divine commission, "*Go ye into all the world, and preach the gospel to every creature.*"

Over the bas-relief is the Ark of the Covenant, which was peculiarly the charge of the priests, and was a striking emblem of the constant theme of his preaching, before referred to.

We rejoice that the Honourable Company have borne this public testimony of their approbation to a Christian missionary, who laboured in their territories.

Vol. III. No. 6. H H

They take up their religious sentiments, if they have any, not on humble and prayerful examination of the word of God, but casually as they happen to be cast in their way. If they think or speak of religion, as rational and good, yet they have no concern to feel its power on their hearts, but content themselves with such external and ceremonial parts of it, as are in use among their neighbours. All the works which they do, are done to be seen of men, or to answer some worldly purpose. They do nothing under the impression of their accountableness to God, or with a view to please and honour him.

Such a careless life, whatever may be its exterior appearance, has in it no real religion; for nothing can properly be called religion, but what is committed to God, done in obedience to him, and under the influence of such motives, as he has proposed.

The scripture always speaks of the religious life as diligent and active. "Be zealous of good works; fervent in spirit; keep the heart with diligence; be followers of them, who, through faith and patience, inherit the promises."

While we condemn the general carelessness of the irreligious part of mankind, it becomes us to inquire, whether the strict rules of the gospel do not also condemn us. Even in those duties, which have an immediate relation to piety, do we not often find that indolence and formality which by no means comport with the design and importance of the duties? Or if we exercise some care in the duties of piety, yet in our social and secular con-

cerns do we not act too much in the manner, and with the spirit of the men of the world?

I wish you to remember, that the scripture requires the same tempers and views in our secular, as in our spiritual works; requires the same regard to God of the husbandman in his field, and the merchant behind his counter, as of the minister in the pulpit, or the saint in his closet, or at the communion table.

The *minister*, in his profession, is to act, not as "pleasing men, but God, who searcheth the heart." And the *servant* in his menial labours is to conduct, "not as a man pleaser, but with singleness of heart, as unto God."

At the Lord's table we are to "eat and drink in remembrance of Christ, and keep the feast with the unleavened bread of sincerity and truth." And at our common tables, we are to "eat and drink to the glory of God, and with charity to men, giving no offence, and praying for all men."

When we pray, we are to "forgive, if we have ought against any man, and to remember them who are in adversity." And in our secular vocations we are to "labour with our hands the thing that is good, that we may have to give to such as need."

In hearing the word, we are to "put away all malice, envy, guile and deceit, and to desire the sincere milk of the word, that we may grow thereby." In singing psalms, "the peace of God must rule in us, and we must edify one another." So in our daily deportment we must "walk in wisdom toward all men, and shew out of a good conver-

sation our works with meekness of wisdom."

We are to glorify God in our bodies and spirits, and honour him with our substance, and with the first fruits of all our increase; for all our store comes from his hands.

What purer and sublimer views are required in any of our devotional duties, than in our secular employments? In the use of spiritual privileges, than in the use of worldly property? Why must we banish evil thoughts and passions, and call up friendly dispositions and pious affections in the worship of God? It is that we may be freed from the former, and filled with the latter at all times. However devout and affectionate we may seem to be in our supplications and intercessions, if, when these are closed, we act without the fear of God, or without regard to men, our prayers answer no valuable purpose. The forms of divine worship are the means of religion; and that pious and benevolent temper, which is necessary to the acceptableness of these forms, we are bound to carry with us into all the affairs of the world, and into all the transactions of social life. If we are never religious, but when we are attending on devotional exercises, our religion will not go far, nor do us much good.

Is it not probable, that many professed Christians are thus partial in their religion? If they aim to commit to God their Sabbaths, their seasons of worship, and their days of affliction, yet they think little of committing to him their ordinary days, their secular labours, their worldly substance. But remember, my

son, you are to acknowledge God in all your ways, to employ for him all your powers, to consecrate to him all your time, to honour him with all your substance, and so to use it, that, instead of laying up treasure merely for yourself, you may be rich toward God.

I am, &c.

EUSEBIUS.

SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 112.

THE prophet Ezekiel said to certain false teachers in his day, "Ye have strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life.*" This passage shows the nature and tendency of an error, which has extensive influence over the minds of men at the present day, and even threatens the prosperity and safety of the churches. Many openly profess and earnestly defend the doctrine of universal salvation; while multitudes of others, though with less confidence, secretly hope, in despite of God's word, that the doctrine is true.

Permit me, Christian churches, to address a few things to your serious consideration, in order to guard you against the influence of this heresy.*

It is a consideration worthy of notice, that the false doctrine, against which I now wish to for-

* Readers, who would see this heresy in its different forms completely refuted, are referred to Edward's answer to Chauncy, Strong's answer to Huntington, and other eminent writers on the subject.

tify your minds, is on several accounts peculiarly calculated to gain credit and influence in the world. You will observe, in the first place, that the doctrine of universal salvation is altogether gratifying to the feelings of our depraved nature. It perfectly coincides with that corrupt principle of mankind, which aims to unite happiness with sin. It deludes and quiets the awakened, troubled conscience, turning its faithful admonitions into soothing flattery, and thus gives hope and joy to those who are most obstinately pursuing the path of iniquity. This consideration, while it shows that the doctrine is to be strongly suspected, proves it to be exceedingly dangerous.

Another circumstance, which exposes men to be led astray by this doctrine is, that it seems, at first view, to agree with the divine principle of general benevolence, which seeks the good of the world. They, who embrace universalism, imagine they are actuated by the love of mankind; while the belief of endless punishment appears to them incompatible with all the kind and tender feelings of the human heart. This imposing idea has great effect upon multitudes, whose faith is the result of superficial and partial examination. To this it may be added, that the doctrine of salvation *seems*, in the apprehension of many, to honour the mercy of God, and thus leads them to think that the belief of it is the offspring of piety.

It is an additional snare, that the doctrine is brought forward under different forms, and defended in different ways, some of them adapted to the capacity and

taste of literary men, and others, to the capacity and taste of the populace. This erroneous tenet is mixed, in different degrees, with various religious systems. In some it is artfully concealed, and those principles, which prepare the way for it, are insinuated with such consummate subtilty, that their influence is rather felt, than their tendency observed. In others, those notions of God and futurity, which directly imply it, are more boldly advocated. In others, the doctrine itself is expressly asserted and laboriously defended. The churches of Christ should beware of all these arts of error, and oppose them with a firmness proportioned to the pernicious zeal, with which they are practised.

At the present day men in general are in imminent danger of embracing this destructive tenet, on account of the impious neglect and contempt with which God's word is treated. Judging from the common practice of many, if not most nominal Christians, we must suppose it to be their sentiment, that they have a right to construe the Bible according to their preconceived opinions, or their inclinations; that they may boldly reject the obvious meaning of those passages, which alarm their consciences, restrain their passions, or destroy their hopes; and as boldly embrace those opinions, however unsupported by scripture, which flatter their pride, or supply nutriment for any of their depraved affections. If the word of God were universally regarded and constantly appealed to, as the standard of truth, an effectual barrier would be set up against

the encroachment of this, and every other error. But the slight impression, which men in general have of the authority of God's word, gives a dangerous advantage into the hands of deceivers to propagate fatal delusion.

That you may be still more effectually secured against the error of universalists, it will be proper for you to weigh the arguments which they employ; to consider how superficial and hollow they are, and to prepare yourselves to confute them in the most satisfactory manner.

Their principal and most specious argument you will find to be that, which they pretend to deduce from *the infinite benevolence of God*. The argument is briefly this: *As God is infinitely good, he must desire, and as he is almighty, he will certainly effect the happiness of all his rational creatures. If any, who are naturally capable of happiness, are subjected to final misery, it must be ascribed to a defect in the power, or in the goodness of God.*

All attentive, enlightened Christians will perceive, that this argument rests on a tottering basis. If the benevolence of God is indeed *infinite*, as all will allow, how then is it possible that finite beings should comprehend its dimensions, or anticipate all its operations? According to the reasoning, which universalists adopt, we should judge that the moral and natural evil now existing in the world is inconsistent with the goodness of God. If it be said, that this temporary evil will be made conducive to the general good; we ask why endless evil may not be used in the same way? Who can be cer-

tain that God will not most highly manifest his benevolence and glorify himself, by exhibiting a perpetual contrast between the beauty of holiness and the deformity of sin; between virtuous enjoyment and merited pain? Who has a right, either on rational or scriptural principles, to be confident, that the endless punishment of impenitent transgressors will not furnish opportunity for a brighter manifestation of divine perfection, and for promoting a greater sum of felicity in the universe, than the final happiness of every individual? These questions are proposed to confound the confidence of universalists, and to show that the conclusions, which they derive from the benevolence of God, are marked with uncertainty and weakness. But on the other hand we would guard, with sacred care, against the presumption of carrying either our reasoning or our faith on this subject any further, than we are warranted by revelation.

Universalists sometimes reason in this way. If God should punish any of his creatures eternally, he would show himself less benevolent than an earthly parent, whose affection to his offspring could never consent, that any of them should be miserable. But here again we strongly object to the reasoning. Is infinite benevolence to be measured by finite? Must the goodness of God act upon the same limited scale with parental tenderness? But even parental love, properly directed, affords an illustration of this subject. Parents, who are governed by wise affection, will sometimes banish a child from their presence, and deliver him

up to capital punishment for the good of their family, and of the public. And it hardly needs to be mentioned, that magistrates while actuated by the purest benevolence, sentence criminals to death, for the honour of government, and the welfare of community. If there is a great and indescribable difference between such instances of punishment, and the endless misery of immortal beings; the difference is no more, than what necessarily results from the infinite distance between God and men, between the interests of his kingdom, and the interests they are pursuing. As God's benevolence operates upon a plan so much more sublime, than human benevolence; and as the interest of his universal empire is so much more extensive, than the interest of a family or civil community; it must be expected that the measures of his administration will, in many respects, be different from those of a parent or civil ruler. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways." When by a thunderbolt God strikes to the ground an affectionate father, on whom depended the comfort of a blooming family; or a promising child, who was the hope and joy of his parents; when he sends wasting sickness into a city, and, in a few days, sweeps off thousands of its inhabitants; he acts upon a plan far above the principles of human virtue or human authority. The man, who should attempt directly to

imitate such an exercise of God's sovereign power, would be deemed a monster of cruelty. Hence it is evident, that no valid argument against the endless punishment of sinners can be deduced from its being, in some respects, unlike any exercise of human goodness or justice. It is no more unlike, than enlightened reason would lead us to expect. Parents and rulers are acting for the interest of a family or a community. God is acting for the interest, the eternal interest of the universe. How unreasonable, then, to urge against any part of the divine administration, those maxims which relate to the temporal or local interests of mankind, or those rules which regulate their conduct.

The all sufficient atonement of Christ is made an argument in support of universalism. If Christ tasted death for every man, and is the propitiation for the sins of the whole world; it is argued, that every man, even the whole world will be saved. To invalidate this argument it is sufficient to remark, that the same scriptures, which declare the universal extent and all sufficiency of the atonement, declare with equal plainness, that there are many who believe not, and that all such will certainly perish. Now if the infallible Spirit of inspiration unequivocally affirms, that a compliance with certain conditions is absolutely essential to salvation, that only a part of mankind ever comply with those conditions, and consequently that only a part will be saved; then, surely, the salvation of all cannot, according to scripture principles, be inferred from the suf-

ficiency of the atonement. The Author of the Bible has not taught us to reason thus ; that because Christ died for all, therefore all will certainly be saved. According to the apostle, his dying for all proves, that all were dead. But it is the familiar representation of scripture, that multitudes, for whom Christ died, will perish. It is important, that Christians reason as the scriptures reason, and that all those conclusions, which contradict the obvious sense of scripture, be rejected.

The mistake of those, who infer universal salvation from the universality of the atonement, evidently arises from a wrong idea of the nature of the atonement. If the atonement were like the discharge of a debt, which takes away from the debtor all obligation to make any further payment, and from the creditor all right to demand it ; then salvation must have been as extensive, as the atonement. But if the atonement be considered as a divine expedient, designed to render it consistent with the honour of God to offer salvation to all, and actually to save those who believe ; in other words, an expedient, to magnify and honour the law, which was broken and degraded by man, so that God might consistently exercise mercy, and receive to heaven all who become penitent and holy, making a proffer of the same grace to others ; if the atonement be viewed in such a light, its being designed and accepted, as sufficient for all, does not necessarily imply, that all will in fact be finally benefitted by it. Although there are no limits to its value in the sight of God, or

to its sufficiency for the salvation of sinners ; still there may be limits to the extent of its application. This may be illustrated by natural things. Although God has made the sun sufficient to enlighten, direct, and cheer all mankind ; yet this does not imply, that all will actually use and enjoy the light. Notwithstanding the infinite abundance of light, some men may deprive themselves of it by indulging in unseasonable sleep ; others may obstinately shut their eyes and refuse to see ; while others, who behold the light, may abuse it to their own injury. So that from the universality and abundance of that great blessing in the natural world, it cannot be correctly inferred, that it will eventually prove a blessing to all. In like manner, we cannot prove that all will actually eat and drink, because of the abundance of bread and water. Now it does not imply any dishonour to the inexhaustible bounty of divine providence, that all do not partake of it. Nor does it frustrate the purpose of the Redeemer, or show any waste of his all sufficient grace, that some will not receive it. He will forever have the honour of making the bountiful provision, and all his friends will, with purest enjoyment, contemplate and adore the riches of his goodness, forbearance, and long suffering, which sinners despise. Both in the kingdom of providence and in the kingdom of grace, God has the honour of preparing immense treasures of good, which his creatures ungratefully neglect or abuse, and therefore never enjoy.

Another argument, which you will often hear urged by univer-

salists against endless punishment, is, *that it exceeds the demerit of human sin.* But before they can with propriety assert this, they must either have direct and plain evidence of it from scripture, or be able by their own wisdom to comprehend the whole evil of sin. As to the first; let them show the direct and plain evidence they derive from scripture, that endless punishment exceeds the evil of sin. If it had been the design of scripture to teach this, we may well wonder that, when describing future punishment, it has used such unguarded expressions. *Everlasting punishment, the worm that dieth not, the unquenchable fire,* and other similar phrases of scripture lead us to cherish the idea, that endless punishment is proportioned to the demerit of sin; and therefore it seems very strange, that God should introduce such expressions, if he knew, and would have us believe, that endless punishment exceeds that demerit.

But on this point they are not much accustomed to argue from scripture. That endless punishment is beyond the demerit of sin is, they pretend, very evident to their reason. But that they may judge, whether endless punishment be proportioned to the evil of sin, or not, it is necessary that they have a perfect comprehension of the evil of sin. In order to this, they must possess a clear and adequate knowledge of that Being, against whom sin is committed. The degree of malignity in sin has an evident relation to the greatness and goodness of God. It is a well known fact, that sin always ap-

pears to a man a greater or less evil, as he has a higher or lower apprehension of God. Accordingly, although it now appears to universalists, that endless punishment exceeds the evil of sin; yet how do they know but a clearer and more adequate view of the perfection of God would raise their idea of the evil of sin so far, that endless punishment would appear perfectly equitable? Besides, they who take it upon them to affirm, that endless punishment exceeds the demerit of sin, should be able to comprehend the vast extent of creation, and to know all the injury which sin would occasion to the whole intelligent system; yea, that they fully comprehend all the evil consequences which it naturally tends to produce throughout all ages, and even to eternity. For it is unquestionably just, that sinners be charged with all the natural, direct consequences of their actions, and be treated accordingly.

Now whether they, who pretend to determine, that there is a disproportion between endless punishment and the evil of sin, have what is necessary to qualify them for such a determination, let Christians judge. Have they by searching found out God? Have they found out the Almighty to perfection? Do they know the extent of creation? Do they know all the dreadful effects, which would naturally result from sin to the intelligent universe through everlasting ages? Unless they possess all this knowledge, their undertaking to deny the proportion between endless punishment and the demerit of sin is weakness and presumption. How much more

reasonable a part do they act, who humbly refer this subject to the wisdom of God, and implicitly confide in the declarations of his word.

Here it will not be improper to consider, how exceedingly unfit mankind are to judge on the degree and duration of the punishment which they deserve. Besides being creatures of yesterday, totally unable to comprehend that divine perfection which sin opposes and dishonours, and the extensive and endless mischief which naturally follows in its train; they themselves are the sinners, whose guilt is in question. They are the criminals, who are to be sentenced, and are subject to all those strong partialities, which persons are apt to feel in their own favour; partialities, on account of which neither divine nor human law suffers men to sit as judges, in their own case. Revelation teaches, that all judgment is committed into the hands of the Son of God, and that the judgment, which we pass upon ourselves, is to be governed by the solemn information which he has given us, and by a constant reference to the final sentence which he will pass upon us.

The method, which universalists adopt, when they undertake to reason from scripture, is highly exceptionable. If we wish for the plainest and most satisfactory information on any subject, we must apply, with peculiar attention, to those passages, in which the inspired writer is professedly and explicitly treating that subject. For example; if we would know the mind of the Spirit respecting the natural character of mankind, the offices

of the Saviour, the gracious purpose of God respecting the salvation of his people, the nature and necessity of regeneration, &c. we must search those particular portions of the Bible, in which these subjects are most directly and fully explained. Our sentiments on these subjects should be primarily founded on the plainest and most appropriate declarations of scripture. Other passages, where the subjects in question are incidentally mentioned, or by distant implication referred to, may afford additional proof or illustration; but such proof or illustration must always be viewed in subserviency to the principal passages. To apply this to the subject before us; if we would obtain satisfactory information respecting the future punishment of the wicked, we must primarily attend to those scriptures, in which the transactions of the all decisive day are disclosed; in which the final sentence of the Judge against the wicked, and the duration of their future punishment are most expressly declared. But such scriptures as these universalists disregard or pervert; while they found their opinions on passages, in which the subject is very obscurely hinted at, or in which other subjects, having an imaginary, but no real connexion with it, are brought into view. Their own arguings, implications, and deductions are taken for substantial evidence, and are set up in opposition to scriptures, which are too plain to be misunderstood, too solemn and weighty to be overlooked, and too clearly and strongly expressed to admit of plausible misconstruction.

Though it seems hardly necessary to enlarge on this point, yet it may not be tedious or useless to attend to the following specimen. The Judge of angels and men has expressly foretold not only the general transactions of the last day, but the very words, which he himself will speak to the wicked; "depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels;" and has declared what will actually follow their awful doom; "they shall go away into *everlasting punishment*." Here Christ is professedly treating the point in question; here, consequently, we expect the most clear and certain information. But it is not from this passage, that universalists make conclusions favourable to their system. This is not one of their texts. They resort to those, which speak of the benevolence of God, the all sufficient atonement of Christ, the universality of the gospel offer, the gracious design of the afflictions of the saints, &c. But what if God is infinitely benevolent? Who will dare to say, that the infinitely benevolent God does not see the endless punishment of the impenitent necessary to the best interest of the universe, which is the object of his benevolence? What if the atonement of Christ is all sufficient? Who can infer from its allsufficiency, that it will certainly be *received* by all? What if the gospel offer is unlimited? Unlimited offers may be rejected, and the blessings involved in them lost. What if the present afflictions of the saints are intended, and actually operate, as salutary discipline? It does not hence follow, that the future

punishment of the wicked will have the same effect. Thus but little attention is necessary to show, that the principal scriptures, which universalists press into their service, furnish no valid argument in support of their scheme.

By thus exposing some of the arts of universalists, and showing, in a few leading points, that their sentiments are contrary to inspired truth, it has been my aim, Christian churches, to guard you from danger. The imposing scheme of universalism is interwoven with degrading apprehensions of Jehovah's character and government; while it sets up a god, other than the true God, and which wicked men would love. Can you approve and countenance such a scheme? Has not its influence always been pernicious to Christian piety and morality? Is not a time of general impiety and wickedness the time of its easy triumph? From its prominent features, from the arguments urged in its defence, and from the effects which would naturally flow from its universal prevalence, do you not perceive, that it is the offspring of error, an enemy to the true interests of Zion, and poison to the soul? Will any of you embrace a sentiment which freely coalesces with all the depraved passions, and which finds a welcome reception and quiet residence in the heart of impenitence? Will you countenance a doctrine, which diminishes or takes away all the restraints of divine law, and opens the floodgates of irreligion and vice? Let all men vigilantly and resolutely shun this doctrine, which keeps sinners from repentance by *promising*

them life. And as their greatest safeguard, let them search and reverence that sacred book, which brings immortality to light; which presents eternal blessedness, as the encouragement and reward of the holy, and unveils to our view that eternal destruction, which is the certain portion of the wicked.

PASTOR.

THOUGHTS ON 1 COR. XV. 19.

"If in this life only we have hope in Christ, we are of all men the most miserable."

THE proposition contained in these words appears, at first view, to be plain and simple; but to ascertain its particular meaning, and application to the apostle's argument, has been attended with some difficulty. We are surely not to consider the apostle as asserting that Christian rewards are so completely confined to a future life, that those, who are his faithful followers, are really in a worse situation, and enjoy less happiness in this life, than the rest of mankind. This opinion of religion is frequently entertained by those who are strangers to its power, and consequently to its comforts. Religion appears frightful to their imaginations, a composition of gloom and melancholy. But is this either the language or feeling of any one, who has tasted and seen that the Lord is gracious? Surely not. Nor can we believe that the apostle ever meant to inculcate such a sentiment. Setting aside future prospects, which, according to the supposition in the text, are cut off, the influence of religion in

calming the passions, moderating the desires, disposing to a cheerful acquiescence in the allotments of Providence, promoting justice and friendly intercourse among mankind, and diffusing a spirit of universal benevolence towards our fellow creatures, tends greatly to promote present happiness. Let any person, who has paid but a moderate attention to what passes within his own mind, reflect on the period when he was either fretted with envy, burning with malice or revenge, inflated with ambition, distracted with worldly schemes, or chagrined with disappointments, and venting his spleen, if not directly against God, yet against every person and thing around him, and contrast it with the time when his passions were calm, and he felt that resignation to the divine will, that contentment with the allotments of providence, and that spirit of benevolence to all his fellow creatures, which genuine religion inspires; and he will find no difficulty in determining at which period he was the most happy. Beside, although the outward situation of Christians is sometimes more intelligible than that of other men, that is by no means the case universally. We find many persons of that description, who, though they may not be figuring on the theatre of the great world, are yet in that situation which Agur prayed for, as the most eligible of all, i. e. with neither poverty nor riches, but with a competent share of domestic comforts, and exempt from the calamities usually attendant on wicked courses. Exclusive of the superior joys which the

Christian sometimes has in the contemplation of the perfections of God, not only these, but many other considerations might be mentioned to show that *godliness hath the promise of the life that now is, as well as of that which is to come*. While on the other hand, the vanity which providence has stamped on all worldly enjoyments; the lashes of an accusing conscience, sufferings from the prevalence of malignant passions, connected with the misery and distress, and even contempt from the world itself, which is frequently the consequence of vice; painful fears lest those principles of religion should eventually prove true, which none has ever been able to demonstrate to be false; all these things combine to show, that the way of transgressors is hard, even should there be no hereafter. We cannot therefore suppose that the apostle asserts religion to be disadvantageous on the whole, even in this life. Nor will it come up to the full extent of the meaning of the passage, to limit it to the apostles and primitive Christians, as if it asserted that they, who were so severely harassed and persecuted were, as it respected their situation and enjoyments in this world, more miserable than other men. It must be allowed that if we confine our views to temporal things alone, we shall find that Christ's apostles and the primitive preachers of the gospel were exposed to many and grievous sufferings. They were liable to be killed all the day long, and were ever accounted as sheep for the slaughter; and many of them actually lost their lives for their adherence to the cause of

their Master. But we do not find that the apostle ever considers either his own situation or that of others to be on this account worse on the whole, than that of other men. They had the peace of God, which passeth all understanding, as well as joy unspeakable and full of glory. As divine consolations are usually apportioned to the day and the occasion, it is not to be doubted but they usually possessed enjoyments, which rendered their present situation more comfortable than that of their persecutors, or than that of any one, who is a stranger to the peace and pleasantness of wisdom's ways.

It is, therefore, still necessary to search for a different meaning of the passage; and by comparing it with the preceding verses, and with the scope of the apostle's argument, which was to prove the doctrine of the resurrection, the words are not only easily understood, but the argument is also forcible and conclusive in favour of the apostle's doctrine. By attending particularly to the chapter we observe, that the great argument by which the apostle proves the resurrection of the dead, is the resurrection of Christ. This fundamental article of the Christian faith he had before informed us was attested by a large number of unexceptionable witnesses, to whom he had appeared, at different times, after his resurrection. But if the dead rise not, then all this story about the resurrection of Christ, which is pretended to be proved by so many witnesses, is a mere fabrication, and he is not risen. But if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea,

and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not, if so be that the dead rise not. For if the dead rise not, then is Christ not raised. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If then these things are so, if that gospel which we have been preaching to you is a fable, and that future state, which we have been leading you to expect, nothing better than a dream, and we are in reality nothing but false witnesses, then it follows that, as we can promise ourselves no temporal rewards for our deception, but on the other hand, are every day exposed to the most cruel sufferings, and as these sufferings can be alleviated by no inward peace of mind, or consciousness, that we are suffering in a good cause, while we are persisting in the publication of a deliberate falsehood, we must be of all men the most miserable in this life; and if there is an hereafter, as we can promise ourselves no future reward, but have reason to expect the punishment of the vilest impostors for endeavouring to impose such an infamous lie upon mankind, therefore we must be, on the whole, of all men the most miserable.

In this view of the subject the text is plain, and the apostle's argument forcible, not only in favour of the precise point which he undertook to illustrate, viz. the certainty of a resurrection, but also in favour of the truth of the Christian system in general; for no man in his right mind will engage in any important, ardu-

ous, or dangerous undertaking, much less persist in it until death, without some adequate motive, such as wealth, honour or fame here, or the prospect of future and eternal rewards in a better world. But as the apostles had no encouragement to expect temporal rewards, so, if what they published concerning Christ was a fable, they could neither derive any present, internal peace of mind from their proceedings, to console them in their sufferings, nor hope for any future reward. Unless, therefore, we suppose the apostles voluntarily to embrace present pain without any motive, or any other prospect than eternal misery; if they believed a future state at all, the testimony they gave could not be considered as a cunningly devised fable.

The apostles undoubtedly knew whether the facts which they published, as such, were true or not. They knew whether there was such a person as Jesus of Nazareth; whether they lived and conversed with him, and received his instructions, and were commissioned, as his disciples. They knew whether the doctrines they published as his, were really his doctrines. They knew all the circumstances which took place concerning his death and sufferings, consequently whether what they published was true or false. They knew whether the miracles said to be wrought by him were really wrought or not. They knew whether what they asserted concerning his resurrection was true or false, as whether they saw and conversed with him freely, and whether they ate and drank with him after his resur-

rection; and they knew whether they themselves were enabled to speak with tongues and work miracles in his name. Many of the facts related were of a public nature. Christ's preaching, miracles, sufferings, death, &c. were all facts of public notoriety. The accounts of these facts, which are now on record, were published in the same age, and in the same place in which the transactions were alleged to have taken place. They were of such a nature that they might have been easily disproved had they not been true. Others, not strictly of a public nature, must have been perfectly known to the apostles. This was the case of the resurrection. He shewed himself alive by many infallible signs and proofs to all the disciples in a body, to numbers of them at different times, and to above five hundred brethren at once. The fact was obvious to their senses. They not only saw and conversed with him, but did eat and drink with him, and even proceeded to handle him to satisfy themselves that it was a real body and no apparition. They were not disposed credulously to admit the fact, but examined it with the most critical exactness; and in their manner of relating these facts, there is every indication of plain sense, and sound understanding, without any symptoms of an overheated imagination, or of their being under the influence of enthusiastic impulses, without any pomp of words or affected eloquence, but in a style plain, simple, unaffected and dispassionate, the argument of a composed spirit, an evidence irresistible, that they could not be deceived. As therefore the

apostles could not be deceived in their knowledge of the fact of Christ's resurrection, which they related; so, that they should in such a resolute and undaunted manner, engage in the cause of an impostor, knowing him to be such; one who had not only deceived others, but had also deceived them; that they should persevere in asserting a known falsehood even unto death, knowing that they should thereby incur the hatred of their own nation, that bonds and imprisonments would await them in every city, and that they would probably suffer not only violent, but the most painful and ignominious deaths, without one consoling reflection, without the least self approbation, and without a single ray of hope, derived from the contemplation of futurity; with no other prospect before them but the gloomy alternative of annihilation at death, or everlasting misery; this would indeed be to make them of all men the most miserable.

Thus the apostle's argument is not only of peculiar force to establish the doctrine of the resurrection, but also places the truth of Christianity itself upon an immoveable basis. The Christian religion is either true and of divine authority, or it is a forgery invented by men actuated by the vilest motives, and aiming at the worst of purposes. Indeed no other motive can be given for the forgery, than the most disinterested malevolence, even something in direct opposition to all the motives, which ever have been found to influence the conduct of either good or bad men. But to suppose that the best and most benevo-

lent system of religion, which the world ever beheld, a system to the excellency of which its enemies have often subscribed, a system so well calculated to advance the glory of God, and promote the temporal and eternal happiness of men, should be a cunning fable, invented by such men for such purposes, with no other prospect before them but that of rendering themselves of all men the most miserable, is such an extravagant hypothesis, as could enter into the mind of no man, unless of one who, disbelieving his Bible, was condemned by the just judgment of God to believe every thing else, however absurd and ridiculous. Great is the truth and will prevail.

T.

The following Letter is from a respectable Layman in one of the Middle States, to his friend in Massachusetts, dated Oct. 28, 1807.

DEAR SIR,

KNOWING your situation in the church, and the opposition too successfully made by many able men in the Eastern States, against the precious doctrines of the gospel, I am led to take the freedom of communicating to you, the late republication of a small 12mo. volume of about 150 pages in Philadelphia, written by Greenville Sharp, Esq. of London, which, in my opinion, is a great acquisition to the Christian world. You perhaps have seen it, and if so, this letter, though vain, as to you, will yet show my desire of disseminating the knowledge of this important, little work.

It contains remarks on the use of the definite article in the

Greek text of the New Testament, and I think is one of the most valuable additions in support of the important doctrine of the divinity of Christ, that has appeared for many years.

He establishes six important rules of construction, which, though heretofore often hinted at by former divines, yet have never been so completely brought to a point, and applied so effectually to this essential doctrine, as by Mr. Sharp. Added to this, is the substance of Six Letters, addressed to the author by a very able hand, (the learned and Rev. C. Wordsworth) proving the truth of the conclusions from the writings of the fathers, and even from those of the Arians and other opposers of this doctrine, as early as the 4th and 5th centuries.

The first rule is of the most importance: "That when two personal nouns of the same case are connected by the copulative *καί*, if the former has the definite article, and the latter has not, they both relate to the same person." I would willingly give you an abstract of this useful work, were I assured that you had not seen it. But at all events the substance of the review of it, in the *Orthodox Churchman's Magazine and Review* for February, 1803, cannot be disagreeable. It follows:

"The principal object of Mr. Sharp is to deduce from the New Testament, an important rule, with regard to the structure of the Greek language, and afterwards to apply that rule to the correction of the translation of several passages in our established English version of the scriptures; which passages will

be found, when rendered according to Mr. Sharp's ideas, to contain the most express testimonies to the divinity of our Saviour. The rule in question is as above stated. A large collection of passages from the New Testament is here exhibited to afford sufficient and satisfactory instances of the rule thus laid down. The texts referred to by Mr. Sharp, and which bring with them, according to his system, the very important doctrinal conclusions, which we have briefly mentioned, are the following: Acts xx. 28. (if we follow the reading, *του Θεου και Κυριου.*) Ephesians v. 5. 2 Thes. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. (if we read, *του Θεου και Κυριου.*) Tit. ii. 13. 2 Pet. i. 1. and Jude 4. All of which are therefore to be rendered severally in these significations: 1st. The church of him, who is Lord and God. 2d. In the kingdom of Christ our God. 3d. According to the grace of Jesus Christ, our God and Lord. 4th and 5th. Before Jesus Christ our God and Lord. 6th. The glorious appearing of Jesus Christ, our great God and Saviour. 7th. Of our God and Saviour, Jesus Christ. 8th. Our only Master, Jesus Christ, both God and Lord.

The importance of this rule, especially on account of the very striking conclusions to which it thus leads us, will, we trust, sufficiently recommend it to the strictest investigation and scrutiny of the learned world. For ourselves we freely declare, that having given the subject a considerable portion of our attention, we find daily fresh instances and exemplifications of the rule, and as yet have met with

nothing, which in any respect tends to impeach its certainty and universality.

Let the thousands of readers of Greek, produce a few instances to contradict the rule, and then will be the proper time to consider, whether or not it must be given up forever. The conclusions however seem in general to be secured within a second wall, by the interesting, and we will say, surprising result of the investigation of the laborious author of the Six Letters, the general object of which is, to arrive at those same conclusions by another road; to establish the same truths by a second, perfectly distinct train of reasoning. "It occurred to me," says the author, "that I should probably find some, at least, of those texts, the vulgar interpretation of which you have called in question, cited and explained by the ancient fathers; not indeed as instances of any particular rule, but expounded by them *naturally*, as men would understand any other form of expression in their native language.

If these interpretations, thus discovered, should differ from Mr. S. it would seem to follow, that his rule would not be true; if they accorded with his, it would then seem that those conclusions must now, for a second reason, be admitted. This inference, however, would be still further secured, if we should discover from our investigation that those heretics, who were most pressed by these passages of scripture, while Greek was understood as a living language, never devised so ready an expedient of eluding their force, as modern ages have perpetually

had recourse to, viz. a pretended ambiguity in the form of expression in the original. This investigation presents us with an example of well directed patience and perseverance, which has seldom been surpassed. Almost all the vast remains of the Greek fathers, and a great part of the Latin, appear to have been closely examined. This contains, as far as materials could be found, a history of the interpretation of the texts in question, from the earliest times, nearly to the age of the reformation.

It is an important advantage of this history, that we learn from it, not only what is true, but we discover also the origin and progress of the false modern interpretation. In the last letter, a long series of instances is given, tending to show that from the very time of the apostles, the identical forms of expression, used in these texts of St. Paul, &c. were applied perpetually and invariably, in the sense which is agreeable to Mr. S.'s rule; and

hence proving sufficiently in what sense even those writers, who have not quoted them, did understand and would have explained and interpreted the passages in question.

Having thus given a view of the contents of these letters, we shall conclude, with earnestly recommending them to the notice of the public, and especially to those who have imbibed an inclination to Socinianism, to which system, a blow seems to be here given, which must spread a sickness through the whole frame. And though far from being prejudiced in favour of novelties in divinity, we cannot but add, that these works, are, in our estimation, calculated to produce the most remarkable change, which has long been witnessed in the theological world; and as constituting together, though of a small size, the most important defence of Christian doctrines, which this age, by no means deficient in such, has produced."

Yours, very respectfully, —

Selections.

ADDRESS OF THE COUNCIL OF CENSORS OF THE STATE OF VERMONT.

"IN our inquiries whether the laws have been duly executed, we are sorry to say, that the laws for the punishment of profane swearing are not attended to, as a matter of such importance requires.

"We consider the unnecessary and profane taking the name of God, which appears in pro-
Vol. III. No. 6. K K

fane oaths and horrid imprecations, to be not only grating and offensive to every pious mind, and ruinous and destructive to community in general, especially to youth; but has a tendency likewise greatly to impair the validity of an oath before the magistrate.

"Considerations like these, on

a matter which so nearly concerns the commonwealth, which are so necessary towards ensuring and continuing the divine blessing and averting the tokens of divine displeasure, have determined us to say, that in this particular, the law is not duly executed.

"The above mentioned seems to have two sources; the deficiency of the law, in that case made and provided, is this, that it does not sufficiently define the duty of the informing officers; but more perhaps from this consideration, the too general neglect of those officers who are appointed to carry this law into execution. Melancholy is the prospect to the state, so far as the neglect prevails; for by reason of swearing, the land mourns.

"We can by no means neglect to mention, likewise, the undue execution of the law provided to restrain gaming; a practice by which time is wickedly spent, property foolishly lost, or unjustly gained; and a foundation hereby laid for the introduction of every species of immorality and dissipation.

"That law made for the express purpose of observing the Sabbath, does not appear to have been so executed as to answer the design of the law itself, nor the expectations of the serious part of the community. Perhaps there is no one consideration of more importance to the community, than the due observance of the Sabbath; and it has the greatest tendency to confirm men in the belief, in the veneration and esteem of a Supreme Being, in the conviction of his providence, and their own ac-

countability to him; and as the veneration of the Deity, and a belief in his providence, is inseparable from individual and social happiness, all the blessings of friendly intercourse, of justice, humanity and kindness, are in a great degree supported by a due observation of the same.

"The law against intemperance seems not to be executed agreeably to the wishes of sober men in general.

"No crime is, perhaps, attended with more evil consequences to society and individuals, than that of drunkenness. In proportion as this vice prevails, the morals of old and young appear to be affected. If there be in any degree a reformation on this head, as many think there is, we sincerely rejoice and are glad; for we are sure that the glory of our state must consist in the virtue of her sons."

ANECDOTES.

.....

ANECDOTE OF A SAILOR.

MR. Pratt, in the second volume of his *Gleanings*, relates an affecting anecdote of a sailor on board the *Venerable*, the ship in which Admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, Lord Duncan's chaplain and relative, who, in the action, assisted the surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the Doctor, "of the name of Covey, was brought down to the surge-

ry deprived of both his legs ; and it was necessary, some hours after, to amputate still higher. " I suppose," said Covey, with an oath, " those scissors will finish the business of the ball, master mate ? " " Indeed, my brave fellow," cried the surgeon, " there is some fear of it. " " Well, never mind," said Covey, " I have lost my legs to be sure, and mayhap may lose my life ; but," continued he, with a dreadful oath, " we have beat the Dutch ! we have beat the Dutch ! so I'll even have another cheer for it : Huzza ! huzza ! "

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his ship mates for his intrepidity ; but he was pre-eminent in sin, as well as in courageous actions. About a fortnight before the English fell in with the Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off, and that he was out of his mind. The dream made this courageous seaman tremble, and sometimes attempt to pray ; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impressions from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the

Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till, being nearer the enemy, their firing might do the more execution. The Dutch ships at this time were pouring their broadsides into the Venerable, as she passed down part of the Dutch fleet, in order to break their line. This stout hearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called his cowardly shipmates, for lying down to avoid the ball of the Dutch. He refused to obey the order till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask, which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other ; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream ; and expected, that as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full

accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state ; but this was to be explained to him at a future period. Some time after, he came out of Haslar hospital, capable of walking by means of two wooden legs and two crutches ; but his spirits were sorely dejected, from fearing that, as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason, and the loss of his soul.

Having heard of Orange Street Chapel, Portsea, he came on the first Sabbath evening after his leaving the hospital. The text that evening was Mark v. 15, " And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general ; but especially of those who live without rule and order, drunkards, blasphemers, and injurious to themselves and others ; but his sitting at the feet of Jesus clothed, and in his right mind, as an engaging representation of the sinner converted to God by the gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer ; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the scriptures, and receiving instructions from Christ the Friend of sinners. Covey listened with attention and surprise ; wondered how the minister should know him among so ma-

ny hundred people ; or who could have told him his character and state of mind. His astonishment was still more increased when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor wooden legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits ; and he thought he was now going out of his mind, should die and be lost ; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil ; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror ! Those eyes which had never shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams, flowing from strong sensations of mingled joy and sorrow !

Some weeks after this, he called and related to me the whole of his history and experience. He was surprised to find that I had never received any informa-

tion about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent Christian. A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but death now has no terrors in it. The sting of death is sin, but, thanks be to God, he has given me the victory through Jesus Christ. I am going to heaven! O! what has Jesus done for me, one of the vilest sinners of the human race!" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God forever, is more than I can express! O how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs I should perhaps have lost my soul!" With elevated and clasped hands, and with eyes glistening with earnestness, through the tears which flowed down his face, he said, "O, my dear min-

ister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor, blaspheming Covey found mercy with God, through faith, in the blood of Christ! Tell them, that since I have found mercy, none that seek it need to despair. You know better than I do what to say to them! But, O! be in earnest with them; and may the Lord grant that my wicked neighbours and fellow sailors may find mercy as well as Covey!" He said much more; but the last words he uttered were "Hallelujah! Hallelujah!"

[*Ev. Mag.*

—
ANECDOTE OF JUSTICE HALE.

WHEN Lord Chief Justice Hale had finished a work on atheism, he sent it by an unknown hand to Bishop Wilkins, to desire his judgment of it; but he that brought it, would give no other account of the author, but that he was not a clergyman. The Bishop, and his worthy friend Dr. Tillotson, read it with much pleasure, but could not imagine, who could be the author; and how a man that was master of so much reason, and so great a variety of knowledge, should be so unknown to them, that they could not find him out by those characters, which are so uncommon. At last Dr. Tillotson guessed it must be the Lord Chief Baron; to which the other presently agreed, wondering he had been so long in finding it out. So they went immediately to him, and the Bishop thanking him for

the entertainment he had received from his works, he blushed extremely, not without some displeasure, apprehending that the person he had trusted had discovered him: But the Bishop soon cleared that, and told him, *he had discovered himself; for the learning of that book was so various, that none but he could be the author of it.* [Life of Hale.]

ANECDOTE OF BOERHAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, which was generally very early, to retire for an hour for private prayer, and meditation on some part of the holy scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was *this* practice, which gave him spirit and vigour

in the business of the day. This he therefore recommended as *the best rule* he could give; for nothing, he observed, would tend more to the health of the body, than the tranquillity of the mind; and he knew nothing which could support himself or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the supreme Being, upon the principles of Christianity."

A STRIKING ADMONITION.

It is related of a Christian of whom Satan had taken possession, and greatly terrified and distressed her soul, that on his being asked how he dared to enter into a child of God? He replied, "I found her on my own ground, at the play house; therefore I challenge her as my servant." Whether the story be true or not, the moral is excellent.

[Mason's Spiritual Treasury.]

Review of New Publications.

DR. REES' CYCLOPÆDIA, VOL. I. PART I.

Continued from page 183.

ADOPTION, in *theology*, is altered somewhat for the better by the American publishers; yet we apprehend it might be still improved by a more clear statement of the doctrine, as it has been held by the Reformed churches.

The sneering remark of Gibbon, cited in the article *Eneas* of *Gaza*, is very properly reprimanded by the American editors. Perhaps no infidel ever discover-

ed more deadly malignity to the cause of truth than Gibbon. It is proper that young persons, especially, should know his character, that they may be on their guard against his constant endeavours to undermine, subvert, and destroy.

AFFIX has received the benefit of critical remarks on the nature and use of the Hebrew particles.

Under the article *Afghans*, we have some curious information with respect to this tribe of Mahometans. They dwell in the northern parts of India, and became more noted in the beginning of the last century, than they had been before, as they then invaded and conquered a great part of Persia, and were finally driven back by the arms of Kuli Khan. They claim to be descended from the Israelites, and Sir William Jones thinks their claim well founded.

"In the 2d volume of the Asiatic Researches we have some curious particulars relating to the Afghans: they call themselves the posterity of MELIC TALUT, or king Saul. In a war, they say, which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews and obtained possession of the ark of the covenant. Considering this as the God of the Jews, they threw it into the fire, which did not injure it; and having ineffectually endeavoured by other methods to destroy it, they placed it in their temple, and all the idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. They are said to have applied to Samuel, after their defeat by the Amalekites, for a king; and at this time the angel Gabriel descended and delivered a wand, with instruction, that the person whose stature corresponded with the wand, should be king of Israel. Melic Talut was then a herdsman of inferior condition; and having lost a cow, applied to Samuel for assistance to pay the owner. Samuel, perceiving his lofty stature, asked his name. He answered Talut. Upon which, having measured him with the wand, he said to the children of Israel, "God has raised Talut to be your king." How shall we know, said they, that he shall be our king? Samuel replied, they should know that God had constituted Talut their king by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign. After Talut ob-

tained the kingdom he seized part of the territories of Jalut, or Goliath, who assembled a large army, but was killed by David. Talut afterwards died a martyr in the war against the infidels; and God constituted David king of the Jews. Melic Talut, they say, had two sons, one called Berkia, the other Irmia, who served David and were beloved by him. The son of Berkia was called Afghan, the son of Irmia was named Usbec. The latter was eminent for his learning; and the former for his corporeal strength, which struck terror into demons and genii. Afghan made frequent excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels. The late Henry Vanssart, Esq. informs us that a very particular account of the Afghans has been written by the late *Hafiz Rahmat Khan*, a chief of the Rohillas, from which the curious reader may derive much information. They are Musselmans, partly of the *Sonnite* and partly of the *Shiite* persuasion. They boast much of the antiquity of their origin, and the reputation of their tribe; but other Musselmans reject their claim, and consider them of modern and even base extraction. From history, however, we learn that they have distinguished themselves by their courage both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been regarded as the chief strength in the army, in which they have served. As they have been applauded for their virtues, they have also been reproached for vices; having sometimes been guilty of treachery, and even acted the base part of assassins. They consist of four classes, viz. *pure Afghans*, whose fathers and mothers were Afghans; those whose fathers were Afghans, but their mothers are of another nation; such as had Afghan mothers, and fathers of another nation; and the children of women, whose mothers were Afghans and fathers or husbands of a different nation.

The above account is extracted from the Persian abridgment of a book called *The Secrets of the Afghans*, written in the Pushto language, a spe-

cimen of which is added. The work was communicated by Henry Vansissart, Esq. to the late Sir William Jones, who was then President of the Asiatic Society. Although their claim to a descent from Saul seems to resemble some of the fictions borrowed by Mahomet from the latter Jewish Rabbins, Sir William Jones has no doubt that the Afghans are descendants of Israel. "We learn," says he, "from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsaxeth; where, we may suppose, they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes; although, since their conversion to the *Islam*, they studiously conceal their origin. The Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion, is called *Hazareh*, or *Hazaret*, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."

To AFRICA, an interesting article in the English edition, very considerable, and useful additions have been made from the travels of Mr. Browne, and the journal of Mr. Horne-man, two intelligent and enterprising travellers; the former had resided nearly three years in the kingdom of Dar-fur, in the eastern part of this vast peninsula; and the latter, as an agent of the African Association, left Cairo for Fezzan, in September, 1798, and pursued a road hitherto very little known. These extracts furnish the latest and most authentic, as well as the most ample details of the manners, customs, trade, manufactures, laws, and religion of the

inhabitants, and the population, geography, natural productions, &c. of those hitherto unexplored regions. These additions are very judiciously selected, neither perplexing the reader with a barren and naked list of names and places, nor wearying him with the indiscriminate insertion of voluminous travels.

We cannot take our leave of this first number without again expressing our satisfaction at the manner of its execution. The type is neat, the ink and paper good, and fewer errors of the press remain than could have been expected. It is proper to mention, that very many typographical errors in the English edition have been corrected in this. There is, however, still room for caution. In ADOPTION, *principals* is printed for *principles*; in ADULTERY, & *uxore* for *ab uxore*; in ÆROPHOBIA, *raffing* for *wrapping*.

VOL. I. PART II.

In ALBANS, *St.* a township in Vermont, we observe the number of inhabitants is given from the census taken 17 years ago. The American editors have, or ought to have, constantly before them the last census. The reader naturally expects the latest authentic information with respect to this country; and it is worse than nothing to give a statement, which every person, not elsewhere informed, will think correct, when in reality it is founded on facts, as they existed many years ago, and not at all on the present facts.

ALBANY, a city in the state of New York, remains in this edition, as it came from England, and occupies not more than one third of a column. The reason why a more full description of this important city was not given, we apprehend to be, that it stood so early in the work, that the editors could not procure information in season. But we sincerely hope, that hereafter a satisfactory, though concise description will be given of all our important cities and towns. Gentlemen can be found, by proper exertion, who are both able and willing to furnish information for a work of so much consequence, as the one we are reviewing.

The article *ALCORAN* is very judiciously treated, and to it we refer the reader who is desirous of seeing a short, but satisfactory account of this book; a book of great consequence, as it is the rule of faith and practice to many millions of our fellow creatures. In passing we cannot help making a few observations, not so much in the nature of a review, as of an admonition to Christians.

1. The Mahometans boast much of the sublimity of the Koran, and assert it to be a standing miracle. Many passages, no doubt, are really sublime; but in these instances, the thoughts are taken from the Jewish and Christian scriptures. With how much propriety may Christians insist on the unequalled majesty and glory manifest in the style of the inspired volume! Being so much conversant with this sublimity, we are

Vol. III. No. 6. L L

too apt to forget it; but when we reflect upon it, we cannot but see, that many passages in Job, Psalms, Isaiah, and the other prophets, as well as throughout the New Testament, are incomparably more sublime than any human composition.

2. The Mahometans treat the Koran with great respect and veneration. But how common is it for us to see the word of God treated with every degree of disrespect, from cold formality to systematic contempt? Sometimes, indeed, we observe those who profess to receive the Bible as the word of God, speak of it, and act concerning it with no small degree of irreverence. Mahometans are more consistent. They have been led astray by an artful impostor, and act in accordance with their belief; but we, alas, who have received the gospel of the blessed God, too frequently entertain it with coldness, or reject it with disdain.

3. "The Mahometans have taken care to have their scripture translated into the Persian, the Javan, the Malayan, and other languages." This fact may well stimulate Christians to persevere in their attempts to translate the Bible into the languages of the East. If so much can be done to propagate falsehood, what exertions ought to be made to make known the true way of everlasting salvation!

In the article *ALEMBERT*, the American editor has subjoined a useful hint in saying, "that he cannot dismiss the article without lamenting, that if this distinguished person was indeed possessed of the virtues attribut-

ed to him, they should have been found in alliance with principles tending to the destruction of all virtue." But this is not saying enough. The life of this laborious infidel, as inserted from the English edition, is extremely reprehensible. The writer says, "His (D'Alembert's) abhorrence of superstition and priestcraft, it must be allowed, drove him into the extreme of infidelity." And is the man who spent nearly half a century in making war upon all religion and the foundation of all virtue, to have his character plastered over in this manner? Is his conduct to be palliated and extenuated, as though he was *driven into infidelity by his abhorrence of priestcraft and superstition*? He abhor superstition! Far from it; he was a bosom friend of D'Argent, Maupertius, and others, who, though atheists, were very superstitious, as we are informed by Thiebault, one of their number. He abhor priestcraft! How then will he account for his intimacy with Voltaire, that high priest of impiety, whom he well knew to be utterly faithless, whose craft was never exceeded,

and who spent a great part of his life in propagating and repeating falsehoods? But again: "He seems to have adopted that system of deified nature, which bereaves the world of a designing cause, and presiding intelligence." What need of this unintelligible jargon, unless to see how politely the world can be told, that he was an abandoned atheist? Again: "A love of truth, and a zeal for the progress of science and freedom, formed the basis of his character." Could he love the truth, who lived in an age when all the evidence in favour of religion came under his eye, and yet exerted himself chiefly to destroy all religion? To apply an expression of our Saviour, he *loved darkness rather than light*.

ALEPPO, a long and interesting article in the English edition, has received a judicious addition on the subject of preventing contagion from pestilential disease.

ALEXANDER VI. *Pope*. The American editor cites Mr. Roscoe, as denying that this papal Nero was guilty of all the atrocities usually imputed to him. On all hands, however, it is conceded, that he was a guilty wretch.

To be continued.

Religious Intelligence.

FOREIGN.

ABOLITION OF THE BRITISH SLAVE TRADE.

THIS grand measure, so long desired by the friends of justice, humanity, and religion, and which crowns with triumph the laborious and persevering efforts of Mr. Wil-

berforce and others for many years past, received the sanction of royalty on the 25th of March: a day never to be forgotten in the annals of this free country! While we most sincere-

ly congratulate our readers on this important event, we would wish to direct their thoughts to the great Ruler of the world, as the Author of every blessing, "from whom all holy desires, all good counsels, and all just works do proceed;" and to recommend the most devout acknowledgments to the Father of mercies.

THANKSGIVING.

Many serious persons having expressed a desire that a particular day might be mentioned, on which those, who conceive the Abolition of the Slave Trade to be a national blessing, may unite their praises with those of their fellow Christians in all parts of the kingdom, we have the pleasure to state, that it has been agreed by some very respectable persons, ministers and others, both in the Established Church and among various other denominations of Christians, to propose that, on the *first Lord's day of June*, it be recommended to such persons to offer up to God their hearty thanks for this glorious event, in their private retirements, and in their respective families. The ministers of the gospel will use their discretion whether to take notice of it in their public devotions; doubtless, many of various descriptions will think it a privilege so to do.

THE AFRICAN INSTITUTION.

This great and important measure, the Abolition of the Slave Trade, is certainly an act of national justice; but humanity suggests the propriety of repairing, as far as it may be practicable, the wrongs we have inflicted upon Africa. It is now proper to embrace the opportunity which the abolition affords, for extending the benefits of commerce, of agriculture, and other arts of social life, to that immense and injured continent.

Impressed with such sentiments, a very numerous and respectable meeting of noblemen and gentlemen was held on Tuesday, the 14th of April, at Free Masons' Hall, in London; when his Royal Highness the Duke of Gloucester presided. Several of the bishops, and a considerable number

of the nobility, members of parliament, clergymen, dissenting ministers, and other gentlemen, were present. His Royal Highness opened the business with an appropriate speech; and many very important and interesting thoughts on the subject were advanced by Lord Spencer, Mr. Wilberforce, the Rev. Mr. Owen, Mr. Wm. Smith, and several other speakers.

It was unanimously resolved,

That this meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness:

That the approaching cessation of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society:

That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa; and from obtaining and circulating throughout this country more ample and authentic information concerning the agricultural and commercial faculties of that vast continent; and that, through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic by which the African continent has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa and to the manufacturers of Great Britain and Ireland:

That the present period is eminently fitted for prosecuting these benevolent designs, since the suspension, during the war, of that large share of the Slave Trade which has commonly been carried on by France, Spain, and Holland, will, when combined with

the effect of the abolition laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between 2 and 3000 miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa:

That, for these purposes, a Society be immediately formed, to be called **THE AFRICAN INSTITUTION:**

That the nobility, clergy, and gentry of the United Kingdom, be generally invited to become members hereof; and that a subscription be opened in the metropolis, and all the cities and chief towns in Great Britain and Ireland, for supplying the expenses of the institution:

That His Royal Highness the Duke of Gloucester be requested to do the Society the honour of accepting the office of patron:

That a committee be immediately appointed to draw up laws and regulations for the government of the society, and to report the same to a General Meeting, to be held for that purpose, at Free Masons' Hall, on the 12th of May next:

That the following noblemen and gentlemen be requested to be members of the said committee:

His Royal Highness the Duke of Gloucester; Earls Spencer, Moira, Euston; Viscount Howick; Lord Grenville; Bishops of London, Durham, Bath and Wells, St. David's; Lords Holland, Ellenborough, Erskine, Valentia, Teignmouth, Headly, H. Petty, the Chancellor of the Exchequer, Right Hon. T. Grenville, G. Canning, J. C. Villiers, Sir J. Newport, J. Foster, N. Vansittart, J. Smyth, Sir P. Francis, K. B. Sir Samuel Romilly, General Vyse, H. Bankes, Esq. M. P. T. Bernard, Esq. T. Babington, Esq. M. P. T. Baring, Esq. M. P. R. Barclay, Esq. Henry Brougham, Esq. J. H. Browne, Esq. M. P. Col. Barry, M. P. T. Clarkson, Esq. C. Grant, Esq. M. P. Rev. T. Gisborne, W. Huskisson, Esq. M. P. S. Lushington, Esq. M. P. J. B. S. Morritt, Esq. Z. Macauley, Esq. M. Martin, Esq. M. Montague, Esq. M. P. W. M. Pitt, Esq. M. P. Granville Sharp, Esq. R. Sharp, Esq.

M. P. J. Simeon, Esq. M. P. W. Smith, Esq. J. Stephen, Esq. R. Thornton, Esq. M. P. Rev. John Venn, S. Whitbread, Esq. M. P. W. Wilberforce, Esq. M. P.

That the said Committee be empowered to solicit subscriptions, and to appoint a Treasurer and Secretary *pro tempore*, and bankers to receive subscriptions, subject to the approbation of the next General Meeting, at which the choice of officers, in such mode as may, upon the report of the said committee, be adopted, shall take place:

That the thanks of this Meeting be given to W. Wilberforce, Esq. for his unwearied exertions, during many years, to expose the injustice and cruelty of the African Slave Trade, and to procure its abolition by the Legislature of Great Britain:

That the thanks of this Meeting be given to Granville Sharp, Esq. for his zealous, early, and persevering efforts in opposition to the African Slave Trade; and for his generous endeavours, at first unsupported, though at length successful, to establish the claims of Africans, resident in Great Britain, to the common rights of legal protection and personal freedom:

That the thanks of this Meeting be given to Mr. Thomas Clarkson, for the zeal, activity, and perseverance which he has uniformly exerted in promoting the abolition of the African Slave Trade:

That the thanks of this Meeting be given to his Royal Highness the Duke of Gloucester, for his zealous, able, and eloquent support of the cause of Africa, both in and out of Parliament.

Our readers will rejoice in the prospect which this new institution presents in behalf of Africa; and though the object proposed is not strictly religious, yet we insert the proceedings of the meeting at large, because we not only highly approve of such a just and benevolent plan, but hope that the introduction of civilization will facilitate the progress of the glorious gospel in the extensive regions of Africa.

A short Account of the Act of Parliament lately passed, entitled, "An Act for the Abolition of the Slave Trade."

It is enacted, that from May 1, 1807, the African Slave Trade, and all manner of dealing and trading in slaves, at, to, or from, any part of the coast or countries of Africa, shall be utterly abolished, prohibited, and declared to be unlawful.

If any British subject, or other person resident in the United Kingdom, or in any place belonging to his Majesty, shall be concerned in buying or selling, bartering or transferring, any person for a slave, he shall forfeit 100l. for every such offence.

Any vessel fitted out in this kingdom, or in the colonies, or navigated or employed for carrying on the Slave Trade, shall be forfeited, with all its boats, guns, tackle, apparel, and furniture.

All persons are prohibited from removing, as slaves, any inhabitants of Africa, the West Indies, or America, from one place to another, or being concerned in receiving them: and any vessel employed in such removal shall be forfeited, as also the property in the slaves; and the owners of such vessel shall forfeit 100l. for each slave.

Any inhabitant of Africa, unlawfully carried away and imported into any British colony, shall be forfeited to his Majesty.

All insurances on transactions concerning the Slave Trade, are now unlawful; and any person making such an insurance, shall forfeit 100l. for every offence, and treble the amount of the premium.

The Act not to affect the trading in slaves exported from Africa before the first of May, 1807; and landed in the West Indies by March 1, 1808.

[*Ev. Mag.*]

Extracts from the Report of the Directors of the London Missionary Society, read at the 13th General Meeting of the Society. May 14, 1807.

OTAHEITE.

THE state of the Mission at Otahite appears, from the last account received from the labourers there,

dated July 29, 1805, to be much the same as was formerly reported. Unfortunately, the missionaries had not been able to receive letters or supplies from England; in consequence of which, they felt disappointed and discouraged; but we trust that, long ere this, that difficulty has been removed.

A letter from the missionaries states, that the political state of the island remained the same as before. Otoo maintained his authority unmolested, ever since the death of his father, Pomarre, and continued to afford the brethren his favour and protection. He had also discovered a partiality for the English language, which he took some pains to acquire; and had made such a proficiency in writing, that he sent a short but friendly letter to the Directors, written by his own hand. It deserves notice also, that when Mr. Jefferson, one of the missionaries, expressed a desire to retire from the island on account of his health, and was expected to leave it, Otoo and his family discovered much concern, and earnestly requested that more missionaries, men, women, and children, might be sent from England to settle in their country.

The general Journal of the brethren, which the Directors have received, commencing Dec. 12, 1804, and concluding July 30, 1805, together with separate Journals of tours made by the brethren Bicknell and Henry, Elder and Wilson, to preach the gospel in various parts of the island, evinces, in the most satisfactory manner, the faithfulness and assiduity of the missionaries, labouring amidst the most discouraging circumstances; and persevering to preach the gospel of Christ, in the spirit of the ancient prophets, "whether men would hear or forbear." Referring to their journal, Mr. Eyre, in the name of his brethren, observes, "We are sorry to say that you will meet with nothing in it respecting the grand object of our mission more encouraging than what we have hitherto been able to communicate. Instructions continue to be given to the inhabitants of the island in the things of God, but, apparently, none are savingly profited

by them; so that, as we at first found them, they seem to remain gross idolaters, enemies to God by wicked works, without God, without Christ, and without hope: yet it must be confessed, that very many of them have obtained a very considerable, though, as yet, unsanctified, knowledge of the doctrines of Christianity."

From this observation, connected with that which our judicious friend Mr. Marsden made, when he conversed with some of the natives who occasionally visited New South Wales, and which was mentioned in the last annual report, we cannot but think a pleasing ray of light penetrates the gloom which has long covered Otaheite. We cannot but hope, that when a number of poor heathens, born and educated in total ignorance of God, and of his Son Jesus Christ our Saviour, "obtain a considerable knowledge of the doctrines of Christianity," the seed of life may be considered as already sown, and a just expectation indulged, that the harvest will one day bless the eyes of the labourers and of the Society.

Mr. Marsden's observation derives additional confirmation from another circumstance. In the course of the last year, two young men, one a native of Owhyhee, and the other a native of Otaheite, were brought to England by the captain of a ship, for the purpose of assisting to navigate it, but who were, soon after their arrival, totally deserted by the captain and owners of the vessel. By the humane interference of Sir Joseph Banks, they were rescued from destruction, and recommended to the care of the Directors, who instantly took them under their protection. By such conversation as various persons were enabled to hold with them, it was plainly perceived that the native of Otaheite, who well knew the missionaries there, and had worked for them as a labourer, had received some knowledge of the great subjects of revelation, and expressed, in a forcible manner, what we doubt not is the common sentiment of the inhabitants, "that they were very good men—men of God."

AFRICA.

It was suggested in the last Report, that the colony of the Cape of

Good Hope having reverted into the possession of the British government, a more direct and powerful sanction would be given to the exertions of our missionaries among the African heathen; and that our intercourse with them would be facilitated. The hopes of the Directors have been fully realized; and the information from the several missionary stations in that country have been very ample and satisfactory.

It will be recollected, that just before the recapture of the Cape by our brave countrymen, the opposition of many ill disposed persons to the missions had risen to a great height; and the brethren Vanderkemp and Read were apprehensive that they should be obliged to relinquish their work, and withdraw from the colony. They had been summoned to the Cape, where they had vindicated their conduct to the satisfaction of the Dutch governor; yet so malignant were their enemies, that he recommended it to the missionaries to suspend their return to Bethelsdorp to a more favourable opportunity.

That opportunity was unexpectedly afforded by the capture of Cape Town, which was no sooner effected, than the general, Sir David Baird, sent for Dr. Vanderkemp, whom he received in the most cordial manner, and even consulted him upon the proper treatment of the Hottentot prisoners of war. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the doctor arrived on the 21st of March, 1806. Brother Read, who was desired by Sir David Baird to return by sea, was preserved from the most imminent danger of being shipwrecked on the coast of Caffraria; but had the happiness of reaching the settlement in safety, and finding it in a flourishing state; the Lord having blessed the labours of the brethren Ullbricht, Tromp, and Erasmus Smith, in their absence; Mrs. Smith also, who formerly lived at Rodezand, and who had devoted herself to the instruction of the heathen, having become a very great blessing to the institution. Brother Read was received by the congregation with universal joy and thankfulness, the poor Hottentots expressing, by their acclamations and caresses,

how much they prized the word of life, and this beloved minister of it.*

In addition to the protection and sanction now afforded to this mission by the English government, their privileges have been augmented by the spontaneous permission of the Landrost to plough and sow, for the present year, an excellent piece of ground belonging to government.

Such was the pleasing state of Bethelsdorp, according to the last accounts received; and such was the attachment of our worthy brother Vanderkemp to the people, that when he received a proposal from the directors to remove from thence, in case his further services in Africa should be prevented by the violence of opposition, and to devote his talents to the establishment of a mission in China, he replied, "I am convinced that God has called me to do his work in the place of my present residence, and that it is my duty to continue in that station till it shall please him to call me out of it as evidently as he called me into it."

ZAK RIVER.

Communications have been received during the past year from Mr. Kicherer, concerning the settlement at Zak River. When upon his journey to it from the Cape, in the month of September, 1805, he was met by brother Botma, to whom the care of the congregation had been committed when Mr. Kicherer left it to visit Europe; and who informed him that many of the people had been obliged

* "We found, to our joy, the work of converting grace going on prosperously; and we admired the success with which that exemplary sister, Smith, had set up a school, in which Hottentot children are instructed to knit stockings, &c. She is universally respected and beloved by all our people. Besides her conversation with the females, who seem to be concerned about their souls, she keeps a weekly meeting with our baptized sisters; and instructs them, by way of catechising, in the practical, as well as doctrinal, truths of the religion of Christ."

[Letter from Dr. Vanderkemp, July 10, 1806.]

to leave it on account of the excessive drought which had prevailed for a long time; and which rendered the support of their cattle impossible. On the eighth of October, he and his companions reached the settlement, and immediately repaired to their little church, to offer up their devout acknowledgments. In a few days, they had another occasion of thanksgiving, on account of the copious showers which renewed the face of the earth; a blessing which they had not experienced during three preceding years. They sustained, however, a heavy loss, a great number of sheep being stolen by the Boschemen. At the close of the year the settlement consisted but of about one hundred persons; in the school were thirty one children, and eleven adults.

THE CORANNAS,

At the Great Orange River.

In the last report of the directors it was noticed that no letter had then been received from the brethren Anderson and Kramer, respecting their mission among the Corannas on the Orange River; but that from doctor Vanderkemp's letter, it was understood that "their labours were blessed in an extraordinary degree." Since that period, however, very full and pleasing information has arrived from Mr. Anderson, who was summoned to the Cape by the late Dutch government, with the other missionaries.

It appears from the journal, that these brethren, finding the ill effects of removing from place to place, determined on fixing themselves, with as many of the natives as were disposed to abide with them, in a stated residence. This, with some difficulty was effected in the year 1804. In the months of March and April the people were severely visited with the small pox; and Mr. Anderson himself was dangerously ill with a bilious fever, without any person at hand to afford him medical assistance. He determined to send some messengers to the brethren who were labouring among the Briquas; some of whom were, at that very instant, on the road to visit him, and were met by

the messengers half way. When they arrived they found him delirious, and in a very dangerous state ; but by the blessing of God on the methods used by brother Koster, who is possessed of some medical skill, and the kind attention of the brethren Jansen and Vanderlingen, with their wives, he was speedily restored. Soon after which, the Landrost of Tulbary paid him a visit, and treated him with such respect, that from that time the people behaved far better than before, and the settlement assumed a far more promising aspect. They now proceeded to build a house, forty six feet by sixteen, and afterwards another. The number of persons collected at this place is 784 ; and as they are about 31 days' journey from the Cape, though but about five from the Briquas, they would have no means of grace were it not for this station. The brethren began, about September, 1805, to form them into a state of order, and to introduce among them the arts of agriculture, in which they succeeded beyond their expectation, but by no means equal to their wishes ; for the situation is, on many accounts, unfriendly to such pursuits, as there is but little rain, except thunder showers at the latter end of the summer, which are generally partial. They are obliged therefore to content themselves with the production of a few vegetables and corn for their own use, relying chiefly on their cattle and sheep.

The brethren Anderson and Kramer have now been labouring among the poor Africans in that quarter, for about 6 years ; and have practised much self denial in that course of time. They have apologized to the directors for not writing more frequently, by saying, that they were not willing, on uncertain grounds, to elevate the hopes of the Society too much ; but they now rejoice that they have not waited in vain. They have laboured to correct the immoralities practised among the Corannas, particularly their polygamy, and to introduce among them such regulations as to marriage as are adopted in Christian countries. They have sometimes about 250 persons at a time, to hear the gospel, in the

school room, which is about a third of their whole number, most of whom attend in rotation ; about 84 of those who dwell sufficiently near them receive daily instruction, and are taught to read ; but the missionaries were forbidden by government to teach them to write, without special orders. It was their intention, as soon as possible, to form those, who appear to be truly converted, into a church, having reason to hope that more than 30 persons were fit for that purpose.

The general support of the people, it seems, is scanty, their principal dependence being on the chase ; but, by the laudable efforts of the missionaries among them, they will now have an opportunity of further supplies from their gardens, corn fields, and tobacco, which they may cultivate, if they are but industrious, and exchange them among the Briquas and Namacquas for cattle and sheep.

They had occasionally been annoyed by a destructive insect called a Tortoise, whose bite poisons every plant it touches. At one time, a vast body of locusts passed near their settlement about noon, by which the sky was rendered as dark for about an hour as if the sun had been eclipsed, and the noise of their wings resembled that of a mighty wind. They shot, in the course of a single year, fourteen lions, four tigers, and several wolves. For the sake of lessening the expense of the Society, they purchased, when at the Cape, a quantity of beads, to be exchanged for elephants' teeth ; but they are aware of the danger of losing sight of their great object by engaging in concerns of a worldly nature, and therefore crave such assistance from the Society as may be necessary. In a word, they appear to be much owned of the Lord in their work ; "I do not think," says Mr. Anderson, "I have laboured in vain : many circumstances have occurred to establish my mind that I am in the place where the Lord Jesus would have me to be. I preach the gospel with more delight and liberty, although in a foreign language, than ever I did in my native tongue, and would not exchange my mission for any in Africa."

To be continued.

The following Extracts are from No. XVI. of the Periodical Accounts relative to the Baptist Missionary Society, published May, 1807, from the Journals of Messrs. Marshman, Ward, and Mardon.

Dec. 1, 1804. We learn that Sadtusa, brother to Boodwysa, is gone to live in the Sunderbunds, amidst the tigers, as a kind of ascetic, pretending that he is proof against all the attacks of wild beasts. Poor deluded, unhappy mortal! He will probably soon fall a prey to his own deception. To what will not pride urge a man! Amidst these distressing circumstances we hear from Futteck, who has been treated with much severity by the little tyrant of the village where he lives. I hear he has tied him up, and fed him with cow dung. Ramkanta and Kanaee, who brought the intelligence, say, that had not a domestic misfortune thrown their persecutors into confusion, they would probably have been treated much worse. M.

At the close of 1804, they speak of having baptised *seventeen* during the year; and though several had given them pain, yet Mr. Carey, in a letter dated Dec. 12, conceives the church, notwithstanding their various disappointments from individuals, to be upon the whole in a more promising state than it had been at any former period.

Jan. 1, 1805. A plan for a new place of worship at Calcutta having been agitated, a meeting was this day held on the subject, and subscriptions began. We do not wish to confine it to ourselves. The cause of God ought to be, and I trust is, our grand object. 4800 rupees were subscribed at this meeting. M.

Feb. 12. Mohun, Golook's husband, who has been a good deal at Serampore lately, has proposed himself for baptism, and talks much of his sin in opposing the religion of Christ. He says he did not know that there was any thing really good in the gospel; but having been here some time, he is convinced there is a reality and an excellency in it. W.

Vol. III. No. 6.

M M

Mar. 21. We are much concerned respecting the state of the mission. Every inquirer that we have had for some time past has left us in a clandestine manner. M.

Mar. 28. The extensive premises to the east of ours have been on sale some time. They are walled round, and have many buildings upon them. The mission consists now of ten distinct families, including in the whole eighteen adults, and fourteen children. Looking forward seven or ten years, we shall probably be much more numerous, and require more room. On these considerations we have consulted about purchasing these premises. Several friends have strongly advised it; but we have not a rupee to spare. After consulting however with all our brethren, who are unanimous on the subject, one of us went to the auction, and purchased the whole for 14,200 rupees. It seems strange for missionaries to have so many secular affairs to transact. How different is our employment from that of Brainerd and others! Yet is it not necessary to the object we have in view? I sometimes examine myself on this head. Ah, were it neglected, how soon would the name of God be blasphemed! How soon would all our missionary efforts, printing, schools, &c. &c. be stopped! How soon should we with our families be compelled to return to England; unless indeed a few of us were detained in prison as hostages for debt! These considerations convince me that in pouring instructions on the mind of a child, or balancing an account, I am as really employed in the cause of God, as when assisting in the translation of the word, or preaching to the heathen the unsearchable riches of Christ. M.

Apr. 7. Mohun, Golook's husband, has been some months with Krishno, and has appeared to lend a favourable ear to the gospel. Indeed he has publicly declared among Mr. Rolt's workmen (whose servant he has been for many years) that he will renounce hindooism, and embrace the gospel. His father-in-law, and our other brethren, whom we consult on every occasion of this nature, have

a favourable opinion of him. We had a meeting before breakfast this morning for humbling ourselves before God, on account of the deadness of the cause amongst us. After this, Mohun, having previously made profession of his faith in Christ, was baptized in the river. He acknowledged his sin in his former violent opposition to the gospel, but said he did it in ignorance. His account of a change of mind was, upon the whole, pleasing and satisfactory; and if it be what it at present appears to be, it is amongst the wonders of grace. Instead of his compelling Golook to be an idolater, he himself is constrained to become a Christian! After Bengalee worship, a native came to one of us, and with tears talked of what he had been hearing. This day has been a kind of refreshing after the many disappointments we have lately experienced. Oh that we may walk worthy! W. & M.

Apr. 11. We have had considerable difficulty in obtaining the money for our late purchase: we are through mercy however carried through it. A friend has generously lent us 14,000 rupees at less than the usual interest. We have also let a warehouse belonging to it, for which at present we had no use, for a rent which will go far towards paying the interest. M. & W.

May 13. Three native sisters called at our house this evening, and began to converse with a woman servant about the sufferings and death of Christ. I knew the subject, though I could understand but few of their words. One of them, looking on me, said, in broken English, "It is Jesus Christ that makes us brothers and sisters." It affected me to observe that they were not only concerned to obtain an interest in Christ themselves, but to recommend him to their fellow sinners as they go from house to house. O that this were more the case in our native land.

May 18. This day, after a short illness, our dear and highly esteemed governor died, aged *seventy five*. A ray of hope beamed forth at the last hour. His relations say that they heard him almost the whole night, preceding his disease, praying most fervently to the Saviour. As a gov-

ernor he was a worthy character. His mind had been cultivated by a liberal education, and his sentiments were noble and enlarged. He revered a good man, and despised modern infidelity. M.

May 19. About eight o'clock this morning Governor Bie was buried by brother Carey. We all attended, and so did almost all the Europeans in the settlement. Minute guns were fired, and several volleys discharged over the grave. All the poor natives lament his death, and say, "Never shall we see another such a master!" W.

June 1. This evening Caleb Hiron and Kangalee gave in their experience, and were accepted. Poor Kangalee spoke with many tears. He lives at Cutwa, where another or two gave brother Chamberlain some hope. They seem to be the fruit of Bydenaut's labours in that neighbourhood. W.

Kangalee has been very earnest for baptism. All our friends think favourably of him. In giving in his experience, I think I never saw a native more affected. By his account it appears that he had heard of the new way a long time ago, and had been seeking in vain for some one to give him farther information about it. At last he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. When we asked him whether he renounced his former hopes in his go-roo, and in the debtas, and depended alone upon Christ, he wept abundantly, and answered in terms which implied that he made him his all. Caleb Hiron has been six months at our school, and we hope that a work of grace is begun in him. M.

GENERAL LETTER TO THE SOCIETY.

Aug. 6, 1805.

Very dear brethren,

WE are aware that many missions have been established for a time, and then given up; and that others have been continued, which yet have never made a powerful impression on the body of the people. We pray God

that neither of these events may be the result of our labours; but that we may be instrumental in so putting the gospel into the hands and hearts of the Hindoos, as that they may not very long stand in need of the assistance of foreigners.

In order to ensure, as far as our powers extend, the universal diffusion of gospel light, we have, as you know, been long employed in translating, printing, and circulating the oracles of God, knowing that this is a seed which can never perish, be the soil ever so barren, and the seasons ever so unfavourable. The progress made in this work calls for many thanks to HIM who is eminently styled THE WORD OF GOD. By these means, and the circulation of tracts, knowledge spreads wide and fast. Further to accomplish this great object, we are now forming subordinate stations in different parts of the country, that, should any thing happen to the work at Serampore, the cause may live and spread from other quarters. With this object in view we also encourage the gifts of our native brethren, and to put them forward in publishing the word of the Lord. We inculcate upon them that this is *their* cause, and that it is *their* country which is sinking into ruin beneath the load of abominable idolatry. Further: We have done as much as in us lies to promote a disposition to read among the natives at large, by establishing schools; and in this part of our labours we have been assisted by several benevolent Europeans.

We have begun to translate the sacred scriptures into the Orissa, Mahratta, Persian, and Hindoostanee languages. A beginning is made in printing the Mahratta New Testament, and a fount of types for the Orissa is partly cut. We have long had it in mind to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time. These types will then be of great importance.

Since the 25th of March, five persons have been added; and though we have not been without trials respecting our members, yet we have had less necessity to exercise painful discipline, than in some former periods.

We have all had our health in a great measure preserved. In those cases in which it was affected for a short time, God graciously interfered, and removed every complaint.

Signed by all the brethren present.

To be continued.

MASSACHUSETTS.

The Female Charitable Society at Whitestown, (N. Y.) have voted their second annual collection of \$130, to be added to the funds of the Hampshire Missionary Society.

The late Richard Devens, Esq. of Charlestown, bequeathed to this Society ten shares in the Fire Insurance Company in Boston; and an equal amount to the Connecticut Missionary Society, and the Massachusetts Missionary Society.

Literary Intelligence.

FRANCE.

Return to the ancient regime in Paris. The streets of Paris are resuming their former names. The saints are established in their dignity; and many famous *apostles*, some years back, are reduced to their original nothingness. St. John, St. Paul, St. Augustin, had given place to Brutus, Anaxagoras, Publicola, &c. The taverns had even changed the names of the fruits of which they formed the des-

sert, the *bon-chretien* pears, were called *bon-republicain*. The names also of persons were changed, from King, Duke, Earl, Marquis, &c. to Tenth of August, Mountain, Right Side, Equality, &c. All those, also, who began their name with *Saint*;—*Saint* Laurent, *Saint* Martin, *Saint* Clair, were ordered to call themselves plain Laurent, Martin, and Clair. The churches, also, are undergoing reparations, and restorations from the ef-

fects of the revolution. Several pictures have lately been painted for churches: and an artist has avowedly set apart his residence, for the convenience of repairing pictures, &c. which have been damaged. He has several young men engaged in this branch of art solely; and he has received many commissions as well for new pictures, &c. as for repairing old ones.

INDIES, EAST.

Death of the Great Mogul, Shah Allum.

SHAH Allum, the Great Mogul, or Emperor of Delhi, died on the 19th of November, 1806. Aged 82. His reign was long and disastrous, having lasted 44 years. The Mogul Empire was, indeed, decayed, and decaying, at the accession of Shah Allum, but during his reign that decay has been so total, as to leave nothing more than the title of Emperor. History can scarcely furnish a parallel to the rapid deterioration of the Mogul dominion, and the cities of Delhi and Agra, the seats of its former splendour and power. The rise of this Empire was sudden; from the accession of Akber in 1555, to the Persian invasion under Nadir Shah in 1738; a space of 283 years. The Emperor's remains were interred with great funeral pomp and splendour, in the vault of his ancestors. He is succeeded by his eldest son, Mirza Akber Shah, who ascended the Musnud in public state the same day. He has assumed the title of Akber Saunee.

TARTARY.

Jesuit Missionaries. Extracts from letters of the Jesuit Missionaries, sent into that part of Tartary, which is subject to Russia.

Father Richard writes from Catharinestadt, government of Sarathon, May 22, 1806:

"A Lutheran, of a neighbouring colony, who had gained a suit at law, complained incessantly that his (living) antagonist, followed him night and day, without allowing him any repose. He was brought to me. I examined him, and asked him whether this man was really alive, whether he spoke to him, whether he had endeav-

oured to lay hold of him. He replied that he was really alive; that he spoke to him; but that having repeatedly endeavoured to lay hold of him, he had never been able to succeed. He added, I told him yesterday, that I was going to a Catholic priest, who would force him to let me alone. I blessed him, according to the form of the ritual, and gave him *two images* of St. Ignatius, one to carry about him, the other to fasten to his door: nothing has appeared to him since.

"Our colonies have laden more than sixty vessels with wheat and tobacco on the northern districts of the Wolga, because it has rained three times. Last year's harvest was very abundant. It sometimes happens that the land, though very fertile, but dried by the ardent heat of the sun, hardly returns the seed sown; nor even bad grass. Tobacco and wheat, which form the riches of the country, are bought by the rich merchants of our city, who sell it again to the Russians, to be sent to Moscow, Petersburg, Astracan, and even to England.

"Our colonists, forced to sow and to reap within the short space of three months, labour night and day: and as there are vast districts rendered barren by saltpetre, those which are fertile are sometimes at great distances from the people's habitations. They therefore set off on a Monday for the scene of their labours, in waggons which serve them as tents for the purposes of a little repose during the night. They take with them whatever they expect to want, to last them till the next Sunday. They convey in this manner the children at the breast, which they place in their little beds; and afterwards in pretty little covered vehicles, because the waggons are too rough, and would expose them too severely to joltings.

"There is nothing astonishing in the devil's desire to preserve some part of his dominion in this country, where he was adored not thirty years ago, by the Ojergisians, the Calmucs, &c. in the idols which still exist. Our people place them at the corners of their wooden houses, to keep the waggons off. They are large blocks of a reddish coloured marble, extremely hard, which is brought from

a great distance : for there is no kind of stone in the country. It cannot be guessed whether their formless figure represents, or is intended to represent, a man, a beast, or a devil. If you wish to have some of them as ornaments to your garden, I can send you three or four, which lie about the fields : but these gods are so heavy that two strong men can hardly set them upright. Those elderly Germans, who beheld the idolaters before the government sent them off, a hundred leagues distance, assure us that those ideots beat their deities heartily with blows from a stick, when they did not immediately obtain what they had petitioned for." [Panorama.

DENMARK.

THE supreme court of justice at Copenhagen, lately laid before the king an account of all criminals in the Danish dominions, (including Iceland and the Indian colonies) on whom sentence has been passed in the year 1806 ; in which it is stated that 205 criminals, 18 of whom were foreigners, were in that year sentenced to corporeal punishment, 5 for murder, 8 for other capital crimes, 7 for forgery, the rest for inferior offences, and that the number of criminals bears a proportion to the whole population of the kingdom and colonies, as one to ten thousand.

List of New Publications.

Vols. I. and II. of the Life of Samuel Johnson, L. L. D. comprehending an account of his studies, and numerous works, in chronological order ; a series of his epistolary correspondence and conversations with many eminent persons ; and various original pieces of his composition, never before published. The whole exhibiting a view of literature and literary men in Great Britain for near half a century, during which he flourished. By James Boswell, Esq. 1st American from 5th London edition. In 3 volumes. 8vo. Boston, published by W. Andrews and L. Blake, and Cushing & Appleton of Salem. Greenough & Stebbins, printers. 1807. Vol. I. pp. 500. Vol. II. pp. 512.

The Child's Assistant in the art of reading. Being a collection of pieces, suited to the capacities of children, in the early stages of education. Designed as a Medium between the Spelling Book, and the American Selection of Lessons, American Preceptor, and other books of a similar kind. By Samuel Temple, A. M. author of an Introduction to Arithmetic. Third edition. Boston. Lincoln & Edmands. 1807.

A compendious system of Universal Geography, designed for schools. Compiled from the latest and most distinguished European and Ameri-

can travellers, voyagers, and geographers. By Elijah Parish, A. M. minister of Byfield, Massachusetts. Newburyport. Thomas & Whipple.

Elements of Natural Philosophy, arranged under the following heads : matter and motion, the universe, the solar system, the fixed stars, the earth considered as a planet, the atmosphere, meteors, springs, rivers, seas, fossils, plants, animals, the human frame, and the human understanding. Philad. J. P. Parke, price 50 cents.

The Christian Ministry, the qualification requisite for it, in duties, difficulties, encouragements, &c. considered in two Sermons, delivered before the Church and Society, in the East parish of Bridgewater, Nov. 9, 1806, the second Sabbath after the author's ordination. By James Flint, A. M. pastor of the church in that place. 8vo. Boston. Russell & Cutler.

Letters of the late Lord Lyttleton, only son of the venerable George Lord Lyttleton, and chief justice in Eyre, &c. &c. The first American edition, complete in one volume, 8vo. To which is now first added a memoir concerning the author, including an account of some extraordinary circumstances attending his death. Troy, N. Y. Wright, Goodenow, & Co.

ANNUNCIATION.

THE Rev. Dr. Trumbull, who has published, with much reputation to himself and his country, the first volume of his history of Connecticut, has for several years past been engaged, at the request of the General Association in Connecticut, in writing a general history of the United States, for the purpose of displaying the *divine agency* in their settlement, growth and protection, and specially during the late memorable revolution.

The work will probably be comprised in three octavo vols. of about 500 pages each, of the size of the English edition of Dr. Gordon's history of the revolutionary war.

The first volume, which is ready for the press, brings down the history to the year 1760. The second volume is in forwardness, and it is expected the whole will be completed in such period, as that, after the first volume shall have been put to press, (which will be the next spring at farthest) the others will be in readiness to succeed it, without delay.

Some idea of this work may be formed from the contents of the several chapters which follow.

CHAP. I.

Introduction. Sketches of the principal discoveries of North America; of the state of the country when discovered; of the character, manners, religion, government, language, probable numbers and geographical situation of the natives.

CHAP. II.

Attempts of the French and Spaniards to make settlements in Carolina. Patent of Sir Walter Raleigh and his attempts to plant a colony. Sketches of the patents, discovery and settlement of Virginia, New York, Plymouth, Massachusetts, Maryland, Connecticut and Rhode Island; and of the principal occurrences attending their settlement.

CHAP. III.

Oppressions of the Virginians under the administration of Sir John Harvey. Another massacre by the Indians. War with them. Confederation of the New England colonies. Their success in christianising the natives. The Virginians, refusing obedience to the Lord protector, he dispatches an armament against them. They capitulate. His different treatment

of different colonies. Reduction of New York. Injury by the king's commissioners. The settlement of New Jersey and the Carolinas. Indian war and depredations in New England.

CHAP. IV.

Customs imposed on the colonies by act of parliament. The administration of Major Andros. Both oppress and create general uneasiness. Claims of Andros on Connecticut. The colony make opposition and protest against his conduct. The Virginians distressed by the acts of trade and government at New York; the people are thrown into tumult; Bacon excites rebellion. Its unhappy consequences. Andros's treatment of the Jerseys. Quo-warrantos are issued against the New England charters. The oppressive administration of Sir Edmund Andros. Sir Edmund seized by the people at Boston. Joy excited by the accession of William and Mary to the throne of Britain.

CHAP. V.

The first assembly in New York. King James's treatment of the colony. Leisler's usurpation. The settlement of New Hampshire, and its separation from Massachusetts. The settlement of Pennsylvania. The countries on the Delaware become a distinct jurisdiction. Revolution in the Jerseys. Intrigue and corruption in Carolina. Abuse of the French protestants. Establishment of episcopacy and persecution of the Dissenters.

CHAP. VI.

Ravages of the French and Indians in King William's and Queen Ann's wars. Destruction of Schenectada, Salmon Falls and Casco. The reduction of Port Royal. Sir William Phipps' unsuccessful attempt on Canada. Major Schuyler's expedition. The distressed state of New England. Armament from the French under the Marquis of Nesmond for the reduction of Boston and New York. The remarkable preservation of New York, and the country in general. The uncommon cruelties of this war. Depredations and distressed state of New England in Queen Ann's war. Expedition of Colonel Church. Expedition of Colonel Nicholson to Wood

creek. Reduction of Port Royal and Acadia. Expedition against Canada under Admiral Walker and Brigadier Hill. The loss of New England in these wars, and their general effect on the country.

CHAP. VII.

Expedition against St Augustine. Defeat of the French in Carolina. Palatines settle in North Carolina. Massacre by the Corees and Tuscaroras. Expedition against them. General conspiracy of the Indians against the Carolinians. War with them. Distressed state of the colony. It revolts from the proprietary government, and effects a revolution. Under the government of Great Britain enjoyed safety, prosperity, and general satisfaction.

CHAP. VIII.

Settlement of North Carolina. First voyage made to that country. Interview with the natives. Their kindness. Settlement of Albemarle and Cape Fear. Revolt in Albemarle. Deed from the proprietors. Constitution of the colony. Palatines plant themselves on the Roanoke. The colony is purchased by the crown, and the government becomes regal. The plan and patent for the settlement of Georgia. Settlements made. Regulations of the Trustees. Expedition against St. Augustine. Spaniards invade Georgia and are defeated. The corporation surrender their charter, and the government becomes regal. General observations relative to Georgia and the Southern colonies.

CHAP. IX.

War with the Eastern Indians. Brunswick destroyed. Canso surprised, and seventeen vessels taken by the enemy. Attempts to engage the five nations in war with the Eastern Indians. The English take and burn Norridgewock. Peace made with the Indians. French war. Duviere takes Canso. Expedition of the New Englanders against Louisbourg. Remarkable deliverance of New England.

CHAP. X.

Colonel Washington's expedition. Convention at Albany. French war, 1755. Reasons of the war. Expedition against Nova Scotia, Fort du Quesne, Crown Point, and Niagara. Success in Nova Scotia. General

Braddock defeated by the French and Indians. Earon Dieskau defeated and taken by General Johnson. Unhappy division of the Southern colonies. Colonel Bradstreet defeats a party of the enemy. Oswego taken. Inactivity of Lord Loudon. Conduct of the Southern colonies. Comparison between the campaign of 1755 and 1756.

CHAP. XI.

Preparations for the campaign in 1757. Plan of operation in America changed, and Louisburg becomes its only object. This is reinforced, and the expedition is postponed. Fort William Henry taken by the French. The country is alarmed, and great reinforcements sent forward to Albany and Fort Edward. The campaign closes with losses and shame. The provincials lose all confidence in the British Commanders. Change of men, 1758. Armament against Louisburg. Its siege and capture by General Amherst. Defeat at Ticonderoga. Du Quesne taken by General Forbes.

CHAP. XII.

Plan of the campaign of 1759. Expedition against Ticonderoga and Crown Point, Niagara and Quebec. Action at the falls of Montmorency. The camp removes to Point Levi. The troops land above the town. Battle of Quebec. General Wolfe and Montcalm killed. Quebec surrenders. Movements of General Amherst on lake Champlain.

The MS. of the first volume of this work has been submitted to the critical inspection of the Rev. Dr. Dwight, President of Yale College, and the Hon. John Trumbull, Esq. one of the Judges of the Supreme Court, in Connecticut; both well known in the literary world, and has received their decided approbation. The latter gentleman writes thus to the author:

"Your style is neat, elegant, and well suited to a history, which, comprehending in one volume a long series of most important events, allows little room for diffuse narration, and must owe its principal merit to conciseness, perspicuity, and a judicious selection of the most important facts. Your selection of facts, and manner of narration are very judicious. Your history, in affording important informa-

tion on subjects very little known, will be a most valuable acquisition to the public, and do additional honour to American literature."

Proposals will shortly be issued for publishing the work.

Dr. Waterhouse is about publishing "a continuation of the progress of vaccination in America; together with a narrative tending to show the importance of DECORUM in a young physician."

Poetry.

ADDRESS TO CONTENT.

SWEET child of virtue, calm Content!
 Friend of the lowly, hear my cry;
 Who turn'st the dart by sorrow sent,
 And smooth'st the rugged brow of poverty!
 Gay morn awakes her wanton gale,
 To kiss the sweets of every mead:
 Soft dews impearl the verdant vale,
 And gently bend the cowslip's silken head.
 Yet without thee vain blooms the scene;
 In vain the sylvan warbler sings;
 In vain the dale is clad in green;
 In vain the spicy shrub soft odour flings.
 Come, then, sweet maid! bid trouble cease,
 And here thy heavenly sisters bring
 Light, Cheerfulness, and white robed Peace:
 Teach wo to smile, and bending toil to sing.
 She hears! she comes! she cheers my breast,
 And adds fresh lustre to the view:
 How richly now the tulip's drest!
 How sweet the little violet's milder hue!
 Yes! place me where the cold wind blows,
 With her the storm I will not dread:
 O'er all a sunny robe she throws,
 And twines the wreath of spring for winter's head.

[Caroline Symmons.]

TO CORRESPONDENTS.

WE have received a sketch of the life and character of the Rev. Moses Parsons, which shall appear in our next number.

A communication on the subject of the *General Association* is under consideration. We admit the ingenuity of this correspondent, but doubt the correctness of his reasoning in this instance. We think it proves too much.

Several communications, reviews, and some articles in our obituary, and other departments, are omitted, to give room for interesting intelligence. We have a body of it yet on hand to communicate for the comfort, animation, and gratification of our readers.

We have to congratulate the friends of the *Panoplist* on the continued increase of subscribers and patronage to this work. In consequence of its extensive circulation among the friends of religion and literature, the covers are probably the best vehicle which Booksellers and literary institutions can select for their advertisements.*

Correspondents are requested to forward their communications early in each month.

* The Printers of this work contemplate enlarging the covers of the *Panoplist* to a sheet, or more if necessary, to receive advertisements at a moderate price. Whatever shall be received in this way will go to lessen the expense of printing, and so to increase the profits for charitable purposes.